

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., April 2, 1931

NEW SERIES
VOLUME XXXIII. No. 14

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YOU ARE NEXT. SEND EXCHANGE MADE PAYABLE TO MISSISSIPPI BAPTIST EDUCATION COMMISSION TO

R. B. GUNTER, Executive Secretary
Jackson, Mississippi

The American Baptist of Lexington, Ky., speaks hopefully and confidently of the future of Georgetown College.

A great day was reported at Parkway Church, Jackson, Sunday. There were seven additions to the church, of whom five came for baptism.

We are sorry to learn that Rev. C. W. Knight, one of our Mississippians in Kentucky, is undergoing a protracted hospital experience in Louisville.

A county-wide fifth Sunday meeting was held at Senatobia on the twenty-ninth. A good representation from the churches was present. A number of laymen took part in the program. Dr. Gunter spoke Sunday morning and Dr. F. M. Purser Sunday afternoon. A report also comes from Water Valley of a similar meeting there which showed a fine interest.

The Word and Way and The Baptist Standard both have an arrangement by which these papers take the place of the local church bulletin in many churches. By this plan the contents of what would be the church bulletin are put on one page of the state paper and the whole goes to each family in the church. We predict that this plan will become more and more popular. In many cases the church bulletin costs the church as much as the state paper would and contains only about one-tenth of the matter that goes in the state paper.

Sixty-nine were added to Temple Church, Memphis, in a meeting in which Pastor Black was assisted by Dr. Kyle M. Yates; 45 being baptized.

Druid Hills Church in Atlanta, First Church of Gainesville, and Vineville Church of Macon, Ga., each has recently decided to support a foreign missionary over and above their gifts to the cooperative program.

Word and Way says: There are today 10,478 foreign students in the colleges and universities of the United States. They come from 102 different countries. Canada leads with 1,410; China has 1,336; Japan, 1,004, and the Philippines, 905.

Josephus Daniels, secretary of the navy in the Wilson administration and still active in politics, says in a recent newspaper article: The meeting of the National Democratic Committee was contrived shortly after some northern states elected wet senators. Mr. Raskob and Mr. Shouse were confident they would control it. They were equally confident that it could be done with a minimum of trouble. They issued the call and sat back to see a resolution in favor of the Raskob wet plan. But it did not come off as arranged. Instead of Raskob on the center of the stage, with a wet crown on his head, there came a reaction, and he dared not ask a vote on his suggestion. Those Democrats who care more for old-fashioned Democracy, and are hostile to Raskob's brand of near-Republicanism, decided not to let the party go into the campaign riding on a whisky barrel.

THE STATE-WIDE MISSION CONFERENCE (Bryan Simmons)

In response to the call of Secretary Gunter a representative company of Mississippi Baptists gathered at the First Baptist Church of Jackson at 10:00 A.M. Tuesday, February 24th. There was no formal effort made to determine the number present; but there must have been at least one hundred and fifty, made up of pastors, laymen and of goodly women not a few.

Pastor T. W. Green was chosen as chairman of the meeting and presided with ease and efficiency. The program suggested by Pastor Gunter was accepted by the gathering and was carried out with very little variation. With the exception of Pastor W. M. Bostick, who was detained by a death in his family, every speaker on the program was present and gave good account of his stewardship.

After appropriate devotional conducted by two brethren, brethren Cox, Holcomb, and Barnhill brought reports indicating their attitude and also what had been done and what they were attempting to do "Out Their Way" in the interest of the Cooperative Program. These reports indicated prayerful study, planning and effort and gave forth a sound of hopefulness.

These were followed by an address on Home Missions, by Secretary J. B. Lawrence. Always interesting and instructive, Brother Lawrence seemed to be at his best and brought a message filled with plain facts, sound reasoning and earnest appeal. Among other things, he said: "The Home Mission Board is heroically meeting its obligations. It has worked out some complex and delicate problems. It has salvaged our mission work, and from now on the Home Mission Board will give itself to preaching the gospel rather than supporting institutions. The Board has come to where it will not be influenced by outside pressure; but will give earnest heed to reason."

The Board is now in about as good shape financially as any of our institutions and has made progress in that it has established credit with the banks of Atlanta, Ga., the headquarters of the Board.

The Board has adopted a policy of economy and efficiency by which it will both refrain from going further into debt and, by laying aside the first tenth of its receipts, pay its debts within the next ten years if the Baptists of the South will give as much to Home Missions each year as they did during 1929.

Secretary Lawrence with characteristic clearness showed the reasons for a continuance of the Home Mission work and closed with an appeal for continued support. Surely Mississippi Baptists will not fail here.

After a hymn, led by Brother G. W. Mize, Chairman Green introduced as the next speaker Rev. Austin Crouch, Secretary of the Executive Committee of the Southern Baptist Convention. Brother Crouch appeared to be a walking encyclopedia of Baptist information. He knows what people are saying and is able to give answer to each in due season. He knows facts and figures. He knows our obligations and our resources. He knows our difficulties and has well-defined plans for meeting them. He first gave us a look at the dark side and then a look at the bright side. After meeting numerous criticisms he indicated that our greatest difficulty lies in the dereliction of our people.

Seven thousand six hundred churches gave nothing to the Cooperative Program during the past year. Two million Baptists in the South are reported as giving nothing to the program during that time.

Then the speaker turned to the bright side and showed that, while there has been a falling off in gifts to the Cooperative Program, our people are giving as much and more than they have ever given. Much has been invested in building campaigns and, as there is no immediate necessity for further campaigns of this sort, we can reasonably expect a renewal of support for the program.

Speaking of the practicability of paying our debts Brother Crouch showed that if one hundred thousand Southern Baptists would add \$36.00

per year for five years to their present gifts all our debts would be liquidated. If we would lead the two millions who gave nothing last year to average one dollar during this year it would go far towards solving our problems. His was a practical, helpful address and was well received.

Just at twelve o'clock, after a few announcements by Brother Gunter, the congregation adjourned for dinner.

Chairman Green called the meeting to order promptly at 1:30. The devotions consisted of a few hymns led by Brother Mize, with Sister Mize at the piano, and a prayer by Pastor Talkington of Crystal Springs.

After the fashion of the brethren at the opening of the morning session Pastors Mayfield, Henderson and Metts made reports concerning the conditions and the plans for prosecuting the work in their respective sections of the state. If the pastors and churches will but follow the lead of the brethren surely there will be a glorious round-up during the month of April and a renewed determination to carry on steadily during the coming months.

Brother W. E. Holcomb, President of the Baptist State Convention, was the next speaker. He made it plain that he was speaking as a layman and not officially, as President of the Convention. Basing his message on the Parable of the Rich Fool he sought to show the necessity for feeding the soul on the right kind of food. He indicated that for some years there has been a tendency to look towards the material rather than the spiritual and found encouragement in the fact people are delighting anew in real soul food. Preachers are getting the attention of more people as they come with the plain gospel message. The people are more definitely and more closely associated with Christ and they are coming to find that there is real joy in labor for the Lord.

This warm message was followed by a Round Table Discussion. Secretary Gunter opened the discussion with a plain statement of the present situation as to our finances and indicated the inevitable unless there is a rallying during the month of April. Tracts giving detailed information as to our obligations have been prepared for distribution. He was followed by several brethren who brought brief messages all pointing towards a solution of our problems.

The last address of the Conference was brought at this time by Brother W. E. Sallee, for many years a missionary to China. He is now serving as Home Secretary of the Foreign Mission Board and is going about seeking to stir up the hearts of the brethren by way of remembrance. In his introduction he discussed the Pastor's Problems of Leadership and indicated that in respect to giving his leadership must be by sacrificial example as well as by faithful teaching.

Then he gave a bird's eye view of our Foreign Mission work depicting the Fields, the Forces, the Fruitage and the Future Prospects and Needs.

Four hundred and forty-five missionaries in 14 countries, many of them with records of service stretching over thirty and forty years, during which time there has been evangelization, church, association and convention development. He showed clearly that the converts on these Foreign Fields were manifesting development in liberality, self-support and missionary endeavor. The 2,200 native workers are proving valiant and efficient soldiers of the cross.

Certainly no one listened to his story of need, opportunity and appeal, both from those who want to hear and those who want to go and tell, went away without a new determination to press the claims of a lost world on the hearts of the people to whom they minister.

With a prayer and benediction by Pastor W. A. McComb we came to the close of a meaningful day in the history of Mississippi Baptists.

Dr. L. G. Cleverdon, while taking work for the Ph.D. degree in Yale, is serving as Religious Director in Calvary Church nearby.

We hear that Dr. E. D. Solomon is in the field to raise \$300,000 for Dodd College for building and endowment. This is a junior college for girls, at Shreveport.

ANSWER TO INQUIRY

My Dear Friend in Christ:

I very much sympathize with you regarding your confusion over the strange actions and claims of the religious sect to which you refer.

It is a strange and a constantly recurring experience for believers in every age of Christian History to have groups arise who overly, or else wrongly, emphasize some phase of Scriptural truth and seek most zealously to lead, sometimes to compel, others to follow in their steps of experience or along some plan they dogmatically present. Often these groups go so far as to challenge the faith of others who do not wholeheartedly and immediately accept their teaching.

Not much is gained by fighting such self-assuming leaders. Rather, let us be fair and grant to them motives of consecration, honesty and the like, as high as we would desire to have them give us credit as possessing. This does not mean that we have not the same right to interpret the Word of God, the same Holy Spirit as our teacher and guide, as they claim to have. The Holy Spirit is no respecter of persons nor is He divided. He does not limit His dealings with me to any one plan nor type of experience. If he did so He would only be yielding Himself to become an instrument to be manipulated or managed by men.

Physical "manifestations" have from time to time frequently appeared in the history of the Church of God. There were marked ones in connection with the evangelism of John Wesley and also that of Jonathan Edwards. But neither of these men, nor their followers have ever stipulated that such were necessary phenomena nor have they striven to excite or to work up such actions.

The "manifestations" of the Holy Spirit and the "gifts" (enablements) are as "He willeth" and for the purpose of exalting Christ,—the Spirit never speaks of Himself (Jno. 16:13). He does not come to us, or upon us, nor along with us for any purpose of personal gratification, either to set us off from the world nor to satisfy our own emotions. No one has any right to dictate to the Spirit by telling you nor me that we have not the Spirit because we have not had some physical experience such as shouting or rolling upon the ground or talking in some unknown gibberish. The "gift of tongues" Paul tells us, was to be interpreted, something none of the modern so-called examples have yet been able to do.

Being "free from sin" is the work of God but to "become servants of God" is to be by our own Spirit-led, Spirit-empowered, act. "Victory" over sin is not by eradication, suppression nor annihilation. You enter an aeroplane and as it "takes off" it overcomes but does not set aside the law of gravitation. So Christ takes up His abode in us, by the presence of the Spirit, and we are "overcomers."

Christ brings sin to nought for all who accept His victory on Calvary. In Him we are set at liberty from the "law of sin and death": being joint heirs we have sonship, heirship and fellowship, that not because we have done anything, or had some emotional experience.

The "gifts" of the Spirit differ (Romans 12) and we are to minister or use them as He has made His bestowals. Those who look for an "experience" frequently are failures in being effective in the discharge of the common duties of charity, missions, evangelism and the like.

May I advise you to get some of the writings of such men as Drs. Griffin Thomas, A. J. Gordon, R. A. Torrey, or F. B. Meyer. Above all to stick close to the plain Word of God. The Spirit will help you to understand it for He is the author of order and is your promised Helper. (Jno. 16:13).

Trusting that I have helped you and urging that you make this a subject of prayer accepting as finished and appropriated the work and promises of God, I am,

Most sincerely yours,

—A Friend.

Pastor R. W. Merrill goes from Kerrville Texas, to Hondo in the same state.

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Housetop and Inner Chamber

Dr. J. D. Franks of Columbus preached for Pastor H. M. King at Calvary Church, Jackson, Sunday night.

William Jewell College (Baptist) in Missouri is said to have received a gift recently of \$25,000 from an orthodox Jew in New York City.

South Carolina Baptists have one senior college for young men, three senior colleges for young women and one junior college for young women.

Telegraphic reports from Nan-King, China, last week were that a lady in New York State had left \$12,000,000 to be used for theological training in Methodist schools in China.

There is more news value in a line which says brother Little helped in a meeting in Podunk where there was one conversion than in a column which tells of Dr. Swell expecting to hold a meeting in Metropolis. See?

They say that women do not smoke cigarettes because they like them but because it is the style. And we can well believe it when we see one of these fumigators looking like she had swallowed a chunk of rancid butter.

A popular humorist says, After a fellow does something big and worthwhile and decides to sit down and rest on his honors, he soon finds that somebody has jerked the seat out from under him. And there is more truth than humor in it.

Brierfield, the residence of Jefferson Davis, president of the Southern Confederacy, was burned down last week. This is said to have been a beautiful home a few miles South of Vicksburg. The property still belongs to the family of Mr. Davis, being held by Mr. Jefferson Hayes Davis, of Colorado Springs.

Of making many books and newspapers there is no end. Vol. 1, number one comes to us of the Baptist Examiner of Marion, Ky. The Editor announces ten points in his policy, one of which is to "be a unifying tie between real Baptists all over the English speaking part of this continent." Nothing like aiming at the moon.

Dr. George Braxton Taylor says there are four Baptist churches in the city of Rome, all on good streets, two of them having peculiarly advantageous locations. There is also a theological school and three good religious periodicals. Baptisms have been frequent of late. There are 46 churches and 32 mission stations in various parts of Italy. In Rome there is a Baptist orphanage for boys on a high hill overlooking the Vatican City.

The Southern Baptist Convention meets in Birmingham May 13-17. The committee on Order of Business has published the proposed program, beginning at 2:00 p.m. Wednesday, May 13. In the afternoon come the organization, appointment of committees and presentation of reports from four boards, Foreign and Home Missions, Sunday School and Relief Board. In the evening come greetings from the president of the Northern Baptist Convention, and the Convention Sermon. Most of the people can get home for Sunday.

Innocence is purity of mind due to absence of any contact with evil. Holiness is purity of soul produced and preserved by knowledge of and reception of the truth. Innocence is negative. Holiness is positive. Innocence may be due to ignorance. Holiness is a devouring fire that feeds upon knowledge of the truth. Adam was innocent. Jesus is the holy one of God. A Christian is one who is created anew after the likeness of God in righteousness and holiness which are produced by truth, by a full knowledge of God as revealed in Jesus Christ. "Ye shall be holy even as the Lord your God is holy".

The safe at Calvary Baptist Church in Jackson was broken open Sunday night and the day's offerings stolen.

That was a good offering for missions by the Kosciusko Sunday School last Sunday. The pastor and superintendent must have been looking after it.

Already more than \$6,000 have come in from the self denial offerings made by the W. M. U. over the state during the week of prayer for Home Missions.

Walnut Grove Church in Leake County has called Rev. Jack Bridges as pastor and it is presumed he will accept. Brother Bridges is a senior student in Mississippi College and has done good service in churches served while in school.

Otis J. Thompson has resigned as musical director of Calvary Baptist Church, New York City, effective May 1st, to do evangelistic singing. He is a Mississippi boy, a wonderful song leader and can be reached at First Baptist Church, Jackson, after May 1st.

Suggested by Miss Mallory, proposed by Dr. J. E. Dillard a meeting of laymen (notice the foregoing are not laymen) in Alabama voted a series of resolutions approving special gifts to foreign missions, and recommending that special individuals and groups provide for other salaries of missionaries in addition to their gifts to the cooperative program. These pledge themselves to cooperate with the Foreign Mission Board in securing special gifts. It is said that 98 per cent of those present voted for the resolutions and none voted against them.

It is understood that the trustees of the Mississippi Baptist Orphanage have practically agreed upon a location for the institution about a quarter of a mile east of Clinton facing on Highway 80. This is the highway passing east and west through Jackson. The trustees were authorized by the Convention in November to select a location and build as the money becomes available. They may wait, however, to consummate the deal until they secure the endorsement of the next Convention. The prospective site has about 250 acres of ground and is near enough for the children to walk into Clinton to school if that arrangement is thought best. The school district in which Clinton is located has issued bonds for \$65,000 and the contract is already let for a new high school building. There will probably be the problem now of providing room for the grammar school pupils in the Orphanage.

Dr. F. Scott McBride made a great address recently at Clinton. As National Superintendent of the Anti-Saloon League he had facts at his finger tips to support all he said. Here are some of the points in his address, kindly furnished The Record by one who was present:

1. Not one of the proposed substitutes for prohibition will solve the liquor problem. State control, government control and dispensary are all failures.
2. Prohibition is progressive in action, seeking to prevent rather than cure the ills of liquor. This is a fundamental principle.
3. Prohibition is a success. Opposition to it is because it is succeeding. Without it we would be in slavery to the drink traffic. In Chicago before the national prohibition law was passed, there were 7,152 saloons and 12,000 blind tigers; 27 miles of saloons.
4. If liquor comes back, the saloons come back. The Eighteenth Amendment was ratified like the others were.
5. We ought to stand by prohibition because it is right, and the saloon is wrong. Mississippi was first to ratify the Eighteenth Amendment.

Some of our churches and Sunday Schools were not ready to make their special offerings to missions last Sunday, the day appointed for that purpose, but will do so later. If you haven't done so be sure to get it in in April. And let this be an offering which will show genuine devotion to the Master.

It is always a pleasure to worship with our Baptist people in Canton. This was the editor's privilege Sunday. He preached for pastor J. J. Mayfield in the morning, and incidentally ate barbecued chicken with him and his family. The pastor is canvassing his membership to secure the 90 per cent of the homes as subscribers to the Record. The congregation was large and attentive.

Dr. W. A. McComb has found 92 families in his new pastorate in Flora and visited all of them. Seven have been added to the church since the first of January, two of them by baptism. Last Sunday the Sunday School gave \$104.00 to the special mission offering; and the W. M. S. gave \$75.00 during the week of prayer for Home Missions. The church sends \$50.00 a month to the cooperative program.

The prohibition question will not down at the bidding of a few timid politicians. Those who desire to preserve their party organization had just as well speak out the truth. And no party can long maintain itself that gets on the wrong side of a moral issue. A question may at the same time form a moral and a political issue, and woe betide the organization which sponsors wrong doing in any way. To become responsible for its continuance, or in any way to aid or abet in its work is to be doomed. These things are said in view of the apparent hesitancy and threatened division in the ranks of the Democratic party on the liquor issue.

The First Baptist Church of Oklahoma City, Dr. T. L. Holcomb, pastor, announces the entering and dedication of its new four story educational building on April 12th. The cost including furnishings will be approximately \$120,000.00. Dr. I. J. Van Ness of the Sunday School Board will be present and speak at the dedicatory service. There is separate departmental provision for each year up through the sixteenth. Provision is made for each department up through the sixteenth. Provision is also made in the building for the young people's department. The adults will continue to meet in the present building, which is being rearranged for their use. The building movement was launched about a year ago, soon after the coming of Dr. Holcomb as pastor. During this time the church has maintained its usual percentage of gifts to denominational causes, a check going to the office of the state secretary each month. More than 800 have united with the church during the seventeen months of Dr. Holcomb's pastorate.

We hope our readers saw and carefully read the syndicated and copyrighted article in some of the Sunday papers written by Mr. Alfred E. Smith, former governor of New York state and democratic candidate for President in 1928. He is clear and outspoken. He drinks liquor and he believes in freedom to drink it. All that he says vindicates the attitude of those who opposed his election on the grounds of the prohibition issue. He says it was the paramount issue in 1928 and ought to be in 1930. He cites his own telegram to the Democratic convention in Houston and his speech of acceptance as proof of this. He says he stood for the wet side and Mr. Hoover stood for the dry side. Possibly he remembers who was elected. But he is still obsessed with the desire to make it the issue again. He can't see over a beer keg. He believes this country wants to go back to state regulation of the liquor business, and that it ought to do so. He is fighting to make it so. And Mr. Raskob left the Republican party to help Smith bring liquor back. There are lots of people in this country just like the editor of The Baptist Record who grew up believing in the fundamental principles of Democracy and still believe them, who are concerned to see the Democratic party prove itself the champion of righteousness.

Editorials

ROUND ABOUT THE THRONE

Last week and the week before there was a discussion on this page of "A Throne Set In Heaven," and of "One Sitting on the Throne." The next verse to these in the fourth chapter of Revelation speaks of what was "Round about The Throne."

John says, "Round about the throne were four and twenty thrones: and on the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold." John is here by revelation given an insight into God's method of governing the world, yea the worlds, which he has made. We have seen the throne, the symbol of authority and order. We have been made to see that there is a personal God occupying the throne and exercising intelligent and benevolent and righteous control over all that he has made, over all that exists. And now we see the method by which he exercises this authority and control.

This government of the world is by deputizing the authority to creatures of his appointment. God controls the forces of the world, of the universe through others. We may not, do not know all the intricate details of this method; it is ours only to glimpse it as it is revealed to us. These four and twenty elders will be heard from in subsequent chapters of this book of Revelation. Here it is only necessary to point out that this particular revelation of the four and twenty elders is in harmony with what is elsewhere told us about archangels, in First Thessalonians and in Jude. Also in Ephesians we are told of the "principalities and powers in the heavenly places." It is also in line with what is said about the creation of man in the first chapter of Genesis. "Let us make man in our image, after our likeness; and let them have dominion."

A few examples out of the common experiences and practices of people is sufficient to illustrate this truth that God exercises his authority through the instrumentality of others, or in other words, that round about his throne are four and twenty thrones. Paul says, "The powers that be (civil authority) are ordained of God; let every soul be in subjection to the higher powers. He that resisteth the power, withstandeth the ordinance of God. He is a minister of God to thee for good. Render to all their dues; tribute to whom tribute is due; custom to whom custom (taxes); fear to whom fear; honor to whom honor." There are plenty more such passages. The sheriff stands in the place of God in the exercise of civil authority. In the eighty-second Psalm the words are very bold in saying even of unworthy officials, "Ye are gods."

But civil officers are not alone in exercising power over the lives and destinies of men. A pharmacist who knows the art of compounding drugs and fills a doctor's prescription; and the doctor who writes the prescription, these have the life of people in their hands, and their orders are to be obeyed. Disobedience here is at the peril of our lives.

A telegraph operator with his finger on the clicking instrument at divisional headquarters determines the time of starting and stopping of all trains. Every wheel moves or stops at his dictation. And disobedience here means death down the road.

And the man of God who takes the Gospel message to the people speaks for God. He is an ambassador and minister plenipotentiary to the people who hear him. Jesus says, "He that receiveth you, receiveth me, and he that rejecteth you rejecteth me." He can truly say, "Behold I set before you life and death; choose life that ye may live." For what he preaches is the savor of life unto life, or the savor of death unto death. God deals with souls through those who bear his message. "Round about the throne are four and twenty thrones." The voice of the true prophet is the voice of God. Back yonder at Sinai, after they had heard the voice of God from the moun-

tain, and trembled with fear, the people said to Moses, "Speak thou with us, and we will hear; but let not God speak with us lest we die." It is a merciful provision that God deals with us through others.

Two things are said about these four and twenty elders which ought to be remembered. They were arrayed in white garments, and on their heads were crowns of gold. Their character must be pure. They must represent God in holiness and righteousness of life if they are to represent Him in authority and control. Suppose a prescription clerk has his mind befuddled with debauchery. How fatal to the patient. Suppose the telegraph operator is drunk, how utter the destruction to life. Suppose the sheriff is a companion of bootleggers; what chaos results. Suppose a governor accepts bribes to turn criminals out of the penitentiary, what havoc is wrought with justice. White garments only are in place here. A good laundry is badly needed in some political situations. There is still need of those who have washed their robes and made them white in the blood of the Lamb.

The crowns of gold on their heads are the symbols of their authority, divinely placed. The seal of their office ought to be a guarantee of obedience. The people also will place on the heads of faithful officials whether in the State or Church or in any capacity the golden crown of their respect and approval and honor.

OUT OF THE THRONE

John says, in describing his vision of the throne of God, "Out of the throne proceed lightnings and voices and thunders." It would seem that this part of the revelation is not hard to interpret. One has to consider what one's feelings are when in circumstances like these. The reaction is of awe and fear and respect for irresistible power, and desire for protection against injury, the avoidance of danger.

And so the lightnings and voices and thunders appear to be warnings against disregard of authority or violation of its laws. Surely these are always the accompaniments of authority. There would be little use of a revelation of the sovereignty of law and of God if there were not along with it an awakening of an inner consciousness of power to enforce compliance with law and penalty for disobedience to it. This is a merciful provision of the goodness of God, that we are not allowed to plunge on into disobedience or even into unwitting disregard of the will of God however expressed, without being warned as to the consequences of our acts and reminded of the will of God.

If there is a distinction to be made in the meaning of lightning and voices and thunder, it could be that the first, light, brings information necessary to right conduct; the second, voices, brings conscience into active operation to prevent our taking a wrong or fatal step; and the third, thunders, the providential rebuke to us by what we may see about us in the consequences of wrong doing, or at least a warning reinforced by a thunderous appeal to reason and fear.

There may be a parallel to this spiritual experience when in a city you start across the intersection of the streets. At these crossings you will find an electric device which shows a red light to prevent your taking a risk; and when the lights change a bell rings to add its word of caution. And if you persist you are apt to hear the stentorian voice of the policeman yelling at you as with a voice of thunder. If you don't mind the others, maybe you will mind him.

Notice it is said that these (the lightning and voices and thunder) proceed out of the throne. They are the inevitable accompaniment of revealed authority. The verb is present tense, "proceed," indicating that it is a continual and inescapable conviction wherever authority is revealed. If there is no fear of God before their eyes, it is because God has never been truly revealed to them, or because their sins have so deadened their souls as to make them incapable of normal moral reaction to the presence of God or the revelation of his will.

BEFORE THE THRONE

We are still following the revelation of the throne set in heaven and the one sitting on the throne, as given us in the fourth chapter of Revelation. We are told that "there are seven lamps of fire burning before the throne, which are the Seven Spirits of God; and before the throne, as it were, a sea of glass like unto crystal."

Here a part of the sign language or imagery is explained and a part is left for us to work out. It is said that the lamps are the Spirit of God, or the seven spirits of God. The seven here is indicative of fulness and completeness, not seven separate spirits. The activity, or activities of the Spirit of God are in every good office and necessary need. He works in many ways and in great fulness. Paul says, "Now there are diversities of gifts, but the same spirit. To each one is given the manifestation of the Spirit to profit withal. For to one through the Spirit is given the word of wisdom, to another knowledge, to another faith, to another the gifts of healing, prophecy, discerning of spirits, tongues (seven of these). 1 Cor. 12:1-11.

All that is needed in us, in the church, in the world can be supplied by the working of the Spirit of God. Sunlight has seven primary colors, and probably every one of them its special value and function; and altogether they constitute sunlight. So is the Spirit of God.

The special function of the Spirit of God here is indicated by the seven lamps of fire burning, and by their position "Before the throne." Lamps are to give light, these are Lamps of fire; they have warmth as well as light. They are burning; they glow with supernal glory. This is of course in harmony with what we are taught elsewhere in the Bible about the Holy Spirit. He is the Spirit of light, the Spirit of Truth, Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the fear of the Lord. Is. 11:2.

The position of the lamps is significant, "before the throne." The particular subject of revelation, the special business of the Spirit, is clearly to reveal to us the throne and will of God. He shall take of the things of mine, said Jesus, and reveal them to you. All that the Father hath are mine. Therefore said I he shall take the things of mine and show them unto you. The unaided mind of man will never know adequately the will of God or recognize his sovereign authority, "He shall convict the world of righteousness because I go to the father (enthroned) and ye behold me no more."

But there is also said in this fourth chapter of Revelation "before the throne of God is as it were a sea of glass like unto crystal." That is, the revelation which is given to us of God by the Holy Spirit is supplemented by the reflection of him in all that we see about us in nature and providence. God has two ways of revealing himself to men, one in nature, the other by the supernatural, by the Holy Spirit. The Bible is the revelation of God given to us by the Holy Spirit. The whole creation is a revelation of God, or as we are told here in this fourth chapter of Revelation is before his throne as a sea of glass clear as crystal. The nineteenth Psalm is like a pair of binoculars through which we look to get a revelation of God. The first half talks about the revelation of God which he makes of himself in nature. The heavens declare the glory of God, etc. The second half treats of the revelation which God gives of himself in his inspired Book. The law of the Lord is perfect.

There is no one but has at some time come to the edge of a beautiful placid lake, and seen mirrored in it the heavens above and all the things upon the margin of the water. How beautiful the reflection! So here in Revelation it is shown us how God's beauty and power are mirrored for us in all the creation the work of his hands. Since the creation of the world the invisible things of him are clearly seen, being perceived through the things that are made, even his everlasting power and divinity. Rom. 1:20. He has set his glory upon the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained,

what is man, that Jehovah, how excellent earth.

It is true that a to us the nature of divine revelation reflection may be misinterpreted. It corrected by the s God, that said Lig who shined in our glory of God in Thank God for Spirit, and for all to us concerning The book of Rev them, all the way

A STORY F

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SUNDAY SCH

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Columbus, Fir McComb, First

Convention Board Department

R. B. GUNTER, Corresponding Secretary

what is man, that thou art mindful of him. O, Jehovah, how excellent is thy name in all the earth.

It is true that a mirror may not so fully reveal to us the nature of God as is done for us in the divine revelation in Jesus Christ. A mirrored reflection may be more easily misunderstood or misinterpreted. It has to be compared with and corrected by the supernatural revelation. "It is God, that said Light shall shine out of darkness, who shined in our hearts, to give the light of the glory of God in the face of Jesus Christ."

Thank God for the direct light of the Holy Spirit, and for all the reflected light that comes to us concerning him in the mirror of nature. The book of Revelation tells us about both of them, all the way through.

A STORY FROM THE ORPHANAGE

A short time ago there was a little girl four years of age received into the Home on conditions as follows:

She was so undernourished she had a light case of pellagra, she was badly infected with hook-worms, she had parasites, and her little body was "crusted" with dirt. Taking children in conditions like this child, feeding them and developing them into normal children, and giving them the proper religious training is the type of work your Home for the Homeless is doing.

At a meeting of the Board of Trustees this week, rules and regulations were passed which will keep children out of the Home when there are relatives who are able to care for them. Also, it will put about ten children out of the Home with relatives.

Superintendent Miller, of the Orphanage, will announce speaking dates as follows: April 3, Brandon; April 5, Water Valley; April 9, W. M. U. Convention; April 12, Cleveland; and April 19, Ripley.

—Winnie Haimes, Reporter.

After thirty years of service Brandon College in western Canada was ordered discontinued because it did not have adequate financial support. And yet the enrollment is said to have steadily increased and the dormitories are full.

Sunday, March 29th, was a great day with Jones County Baptists. The 36 churches in the county met in Special Call Session for the purpose of planning and electing committees to complete plans for the county-wide revival to be held in June; 8th to 21st. Dr. M. E. Dodd and Mr. Raymond of the First Church, Shreveport, La., will lead in this revival. Brother J. E. Byrd brought a great message to the Association, and in the business session committees were elected to work out the details of the meeting. Brother Goode Montgomery of the First Church, Laurel, was elected General Chairman of the committees. Great interest was evident all during the day, and Jones County Baptists feel that this is the greatest move they have ever made.—Horace Headrick.

SUNDAY SCHOOL ATTENDANCE MARCH 29

Jackson, First Church.....	783
Jackson, Calvary Church.....	832
Jackson, Griffith Memorial Church.....	461
Jackson, Davis Memorial Church.....	362
Jackson, Parkway Church.....	187
Jackson, Northside Church.....	54
Meridian, First Church.....	702
Offering \$52.81	
Kosciusko, First Church.....	222
Offering for Missions \$225.62	
Canton Church.....	276
Quitman Church.....	244
Brookhaven Church.....	506
(Special Mission Offering \$101.00)	
Hattiesburg, First Church.....	780
Hattiesburg, Fifth Avenue.....	337
Offering \$124.98	
Columbus, First Church.....	908
McComb, First Church.....	568
Offering \$119.00	

THE RIGHT-OF-WAY FOR CO-OPERATIVE PROGRAM

Six participating interests have made appeals for designated gifts since the meeting of our State Convention in November. It is now time to turn a deaf ear to every special appeal for designated gifts, and to give ourselves undividedly to the Co-operative Program. April will determine whether or not we can continue our work. Every participating interest should spend to the limit to raise the largest sum possible for the Program, and in magnifying its unselfishness by remaining absolutely silent concerning special gifts.

The balance of power lies with the churches. Only 197 of the 1,600 made contributions during February. "Were there not ten cleansed; where are the nine?" Woe betide the churches if they lose sight of their mission. Let the whole 1,600 wake up and rise in their might before the close of April with a creditable offering for the Co-

operative Program. Those churches which are contributing regularly can well afford to pay up pledges in full and to make special endeavor to obtain an offering from every member. The many gifts, more than the large gifts will save us.

The one man at the helm in every church who can do most, provided he be there of the Lord's appointment, is the Pastor of the flock. "The Shepherd goeth before the sheep." God grant that they may go in the right direction.

\$100,000 in April will save us. This is only a little more than half the amount contributed in April a few years ago. May it be that out of the deep poverty the liberality of our gifts may amaze the careless and indifferent, inspire the faithful and cause our Savior to rejoice as He did while the 70 were on the Missionary Campaign. \$100,000 in April will enable every interest to continue on. We can pay interest on bonds due June 1st. A new spirit shall possess our people, if \$100,000 is sent in at the close of April. We can do it.

THE CHURCH AND PROPERTY

The church being the divinely appointed agency for propagating the Kingdom of God among men, must necessarily have vital contact with material things. Does the church have anything to do with material prosperity? We know the history of Israel, famine and distress came on them when they went into idolatry. The story of Elijah and Ahab is familiar. Elijah prayed that it rain not, and it did not rain for three and a half years. Then he prayed for rain, and it rained. This happened because of the lapse of the people into sin led by Ahab and Jezebel.

When we come to the New Testament and study the planting and development of Christianity, we find that industry and frugality are required. In 1st Tim. 5:8 we have this: "But if any provide not for his own, and specially for those of his own household he hath denied the faith and is worse than an infidel". And righteous living has the promise of material prosperity. Our Saviour said in Matt. 6:33, "Seek ye first the kingdom of God and his righteousness and all these things (food and raiment) shall be added unto you". That is the same as saying: Make the doing the will of God the first consideration in your life and He will see that you have the necessities of life. If that be true, then the church has more to do with material prosperity than any other agency. I am convinced of the truth of that statement by my experience with praying for rain. Any community needing rain to make a crop, and their desire for a good crop is that they may the better serve God, may ask Him for rain with assurance that the rain will come. There is a promise for a material blessing on Christian people for faithful support of the Lord's work with their money. See 2nd Cor. 9:6f and many other passages. Roger Babson, speaking out of a remarkable observation, said the financial collapse of the present time is a result of the moral collapse of society, and the way out is a revival of religion. Believing that to be so, I come back to say that there can be no such revival except through the churches. Therefore I conclude that the greatest financial need is for the churches to humble themselves and pray, and pay the Lord what they are due Him and there will be a return of financial prosperity. But, if only 25 per cent accept their responsibility and the others drift along in the ways of the world, we are swamped. Shall we continue in this state of affairs, or shall we try to set our house in order?

—J. P. Williams.

Dr. W. Marshall Craig of Dallas will preach the commencement sermon for the Baptist Bible Institute in May.

MY LORD'S WAY

The way He may lead I know not,
But my Leader I know is true;
My steps, day by day, He guideth,
In His strength I can dare and do.
He knoweth the way, I know not,
But His love is my joy each day;
My trust is in Him, I follow
In the way of my Lord's Highway.

The days may be dark and cloudy,
Yet the sun of His love doth shine;
The night may be black and fearful,
But I walk with His hand on mine.
Though only a step He shows me,
And the others from me doth hide,
I know that in love He's leading,
And in safety His mercy guides.

I rest in His will and worship,
I rejoice in His strength divine;
With faith in His word most precious,
Not a doubt nor a fear is mine.
I look for His coming daily,
In the clouds with great glory shown;
Then sorrow and sin He'll banish,
Not a grief nor a pain be known.

—Ernest O. Sellers

Baptist Bible Institute.
New Orleans, La.

"God In The Slums" is a book which already has passed the one hundred and thirty thousand mark in sales. And there's a reason. It is as its publishers claim "a book of modern miracles", the story of Salvation Army workers among the most unpromising subjects in London and a few other cities. We have seen nothing like it since the appearance of "Twice Born Men" by Harold Biggie, twenty-five years ago. Like that book it tells of actual cases of redemption and deliverance of people enslaved by sin and held down by poverty and crime. It is like the Acts of the Apostles up to date. It makes us all ashamed of ourselves that we are not better Christians, and doing more. It is a great tonic to faith and spur to service. It will bring you anew into touch with the power of God in the gospel and through the lives of His witnesses. The book is excellently written, by Hugh Redwood, a master reporter for newspapers who was himself led to the higher service of God and humanity by his contact with the slum workers of the Salvation Army. If you want your faith renewed buy this book for \$1.25 and read it. It is published by Fleming H. Revell.

HEART OF THE SERMON
Samuel Judson Porter, Pastor
First Baptist Church, Washington, D. C.

SHALL I EAT MY HEART ALONE

No one can live without fellowship, unless he be like the woman in the story of "Stamboul Nights," who lived alone in a house of mirrors, where she satisfied her cravings for company by a thousand reflections of herself. It was his longing for fellowship that explains Robinson Crusoe's thrill when he discovered Friday's tracks in the sand on his desert island.

"I will not shut me from my kind,
And, lest I stiffen into stone,
I will not eat my heart alone."

"All the law is fulfilled in one word, even in this. Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." Many a church has lost its usefulness and its power to win because torn with internal strife and paralyzed by foolish feuds. The Spirit is quenched. The flame is extinguished. Much time has been wasted in the divisive and unfruitful discussion of trivialities to the tragic neglect of the entreaty that "nothing should be done through strife and vain glory," but that "in lowliness of mind each should esteem others better than himself," striving to have in him a larger measure of the mind of Christ. Too often wranglers have wrested the lamp of fellowship from its central place in the sanctuary, leaving an Egyptian darkness, "even darkness which may be felt."

Physically men are ever coming closer together, and unless they have spiritual fellowship these multiplying social contacts must of necessity result in increasing conflict and peril. The world we live in is a sad one. Hearts everywhere are longing for a kind response which is denied them. Roland Sill voiced the isolation of many a lonesome soul when he wrote quaintly to a friend: "For my part I long to fall in with somebody. This picket duty is monotonous. I hanker after a friendly shoulder on this side and on the other." Multitudes are wretched because misunderstood, thousands are lonesome because nobody seems to care, and countless lives are going to waste because there is wanting the sympathetic touch. "This commandment have we from him, That he who loveth God love his brother also."

THE CHRISTIAN'S HOPE OF IMMORTALITY By H. H. Smith

Before me lies a very large old volume containing a compilation from "historians, orators, philosophers, poets, preachers, sages, scientists, and statesmen of all ages on every phase of the future life." After reading these very interesting selections, with their arguments for the credibility of belief in a future existence, this question suggests itself: What are the arguments of the Bible for belief in the immortality of the soul? Perhaps the best answer is: There are none. The Bible does not "argue." That is not the way of the Book,—it has a better way, when it comes to deal with the deep truths of life. Men argue for or against the existence of a Supreme Being, but the Bible nowhere undertakes to prove the existence of God. That is taken for granted in the first sentence of the Book: "In the beginning God —". Men "argue" about the origin of evil, the problem of prayer, the mystery of providence. But see how Jesus deals with such matters. The most important thing for us to know about sin is its disastrous effects upon the life, and how we may be delivered from it. So Jesus does not give us fine-spun definitions of sin and its origin, but He points it out: See that prodigal, sin brought him to that; see that demoniac, that is the work of sin. And then they are told that the only remedy against such evils is the One who stands in their midst to restore and forgive. That's enough to know about sin.

And in this wise and practical way the Master dealt with all the problems of life. He entered into no argument about the soul's being immaterial and therefore immortal, nor did He give any of the plausible arguments for the survival of the soul after death. Briefly, the Master

taught that He was the source of life—all life—and to be in fellowship with Him, by trustful obedience and consecrated service, was to possess a life that is deathless. "In Him was life; and the life was the light of men." John 1:4. "If a man keep my word he shall never taste death." John 8:52. "He that believeth on the Son hath eternal life." John 3:36. To believe on Him is to have the true life, the life of God within the soul, bringing "richness and fullness of being" which death cannot disturb. This is the Christian's hope of life beyond the grave. Phillips Brooks was not given to speaking of the deep things of his soul, but one day he "lifted the veil of the most secret orisons of his soul" in conversation with a young preacher and spoke of the peace and joy which an indwelling Christ brought to his life. "I cannot tell you how personal this grows to me," he said. "He is here. He knows me and I know Him. It is no figure of speech. It is the realest thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on." To have that experience is to have eternal life in this world and all worlds. "Christ in you, the hope of glory," was Paul's word to the Colossians. Jesus said: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." John 6:54. This highly figurative language means that if we live in fellowship with Him here, we shall live forever with Him in glory. This is the Christian's hope of immortality.

Ashland, Va.

THOUGHTS ON WORSHIP (Broadcasting Worship)

Can it be done? I think so. Let us draw a picture. In a certain church, with a broadcasting microphone before the pulpit, the pastor is to conduct a service of worship,—say at 3 P.M. on Sunday. In thousands of homes groups are gathered and at that hour they tune in.

The pastor opens the service with the quiet reminder that in their midst at that moment a divine visitor is present; that, in fact, He is in every place where any one is seated now in tune with the service. A hush falls upon every group of listeners.

The hymn "Take time to be Holy" is sung very softly,—like a gentle murmur.

The pastor next announces that all desiring a message for his own heart from God can receive one now through the Bible verses which he will read, if they will reverently and eagerly listen. Again a hush falls upon thousands of listeners. Slowly and distinctly the words of Scripture come from the preacher's lips and multitudes of hungry, burdened hearts, in widely separated homes, get their message.

Then the preacher announces a quiet season for communion with God. "There will be no loud prayer," he says "nor any word spoken, but there will be four or five minutes of silence which each soul may spend as he pleases. Some one may confess a sin to God and ask forgiveness. Another may thank God for some special blessing, or praise Him, or petition Him, or simply meditate quietly before Him."

In imagination I look in on silent groups in hundreds—ah, it may be thousands—of homes, in touch with that central service, under its sacred spell and also in touch with God. There they sit,—perhaps with bowed heads and with beating hearts, during this silent season.

But why go further with the description? The reader's imagination can fill the picture. When the sermon comes—well, any preacher who, by the Spirit's help, builds up such a spiritual atmosphere and service, will prove to be God's messenger with God's message when he comes to speak, and he will speak to a vast audience who are conscious of the divine presence and are worshipping God in their hearts as they listen to God's message.

What About Public Prayers

Ought a person to lead in prayer, aloud, in a religious service. I do not assert that this should not be done.

But so deeply have I been impressed with the

value of silent seasons for prayer in a service with no one praying aloud, that I have turned to the Bible for light, and I have been startled to note how little seems to be said about one person in a religious service praying aloud, or, as we say, "leading in prayer." How many such cases, reader, can you find?

I know not how it may be with others, but I find it very difficult to lead in prayer without being undesirably conscious that I am praying before others and I do not find it easy to pray while some one is praying aloud. I have to resist a tendency merely to listen to the prayer.

Loud praying will, of course, continue, and this article is not denouncing the practice, but, why do leaders of religious service not more often give their burned, restless audiences a quiet season of four or five minutes of silent communion with God there in the service.

How Can a Country Pastor Have a Worship Service

He preaches at the church,—say only once a month. See the congregation as it assembles! Of course everybody is watching everybody else, for they have not seen one another for a month. What chance for any one to become absorbed in communion with God amid such distractions? Over there is a baby yelling out its feelings and still the new comers are attracting attention.

What can the pastor do? Shall he urge them not to watch each other? But they will.

He can not work a revolution in a day. But he can begin by turning their attention to the great subject of worship. He can remind them of the One who is already in their midst to be worshipped by them. He can give his audience a quiet period of five, or more, minutes during which every head will be bowed and every heart will have a quiet and easy opportunity, right there in the service, to deal with God as it may desire. He does not urge them to worship, for worship must be voluntary and spontaneous. He simply provides them a quiet season for a few moments and if any one feels moved to confess a sin, or to express thanks for a blessing, or to open his heart in praise or adoration, or to make a petition, or simply to meditate before Him, he has a good opportunity there to do so.

And then the reading of the scriptures. He waits until all have arrived before he reads; or, if a late-comer enters, he pauses until all is quiet again, and then, with each heart listening for its own special message, he reads,—oh, so distinctly and reverently and slowly. Even the children are listening and having some new and wonderful thoughts.

When the time for the sermon comes, the people are ready. They have been in touch with God and are now expecting the preacher to be God's messenger. The very atmosphere suggests worship. All are conscious of the divine presence, and in that heavenly environment the pastor, with his own heart in touch with the Master, preaches. Ah, the sacred influence of that service will follow the members to their homes and will put its spell upon them during the entire month, with an expectant longing, on their part, for the next monthly service.

THE TECHNIQUE OF THE FAMILY ALTAR

(S. F. Lowe)

Many Family Altars are of short duration. Fine aspirations and noble efforts come to early and fruitless end. The cause is largely in the fact that the leaders did not know how, nor did they carefully and thoroughly try to find out just how. On good inspiration they "started out" blindly but did not hold out. So, we suggest some plans, methods, and helps which we hope will be of assistance to those holding Family Prayer in Family Group.

Be Definite. Haziness and indefiniteness are not to be mistaken for holiness here. They surely forebode failure. If the practice is important, then it is due some thought and effort to make it a success in the home!

First, decide on a definite time of the day for Family Worship and fit this into the program of the day. Let nothing interfere with this spiritual exercise when the time comes. It is all right to do without, or be late for, the meal, but

don't let other things interfere. The hour to be set for the family. The earlier the better. In fact, the earlier the better. Bible gives us strength. God gives us wisdom of the day. A day morning hour will be out. At our home the breakfast table interfere with the properly evaluated breakfast than the. But with many, hand and possibly breakfast and before. In such cases the best time. B and magnify the. Second, determine singing in the Family. Do not. There are. First, I am not a. is a greater reason. As the children grow help us out in the having the singing the service almost to Daily Worship singing in the w kept in a convenient given in advance songs. What shall it be, etc., etc. Random reading an early abandonment.

The reading of chapters of a book stage of covering time. It has the very uninteresting for example, long the best method. Altar is to follow Daily Readings the Sunday School use the readings of the Junior B.Y. fact that three of B.Y.P.U. (we do department of o ings are brief and the children—and also has the advantage Bible Readers C.

The suggested are also good and large place to the suggesting on the sionary to pray.

Generally speaking in connection with Sunday School at hand for this the whole Bible s give certain par studies and the rather than for They also give the study of the day. And, again, responsible for F have this suggestion quarterly, while found only in the those of the W zines.

I notice in "T ings are caption Readings (for editor puts the parenthesis. N people, and esp workers, to thin in "The Teacher ings (for the f readings as gi quarterlies. Th altar" out of p type. In this v

don't let other things crowd this out.

The hour to be adopted will be determined by the family. The early hour, of course, is better. In fact, the earlier the hour the better. For the Bible gives us strength and the waiting before God gives us wisdom and power in the beginning of the day. A day with Family Prayer in the morning hour will be a better day than one without it. At our house we have Family Prayer at the breakfast table. We try not to let anything interfere with this sacred moment. If life is properly evaluated, it is better to do without breakfast than the worship.

But with many, this is impossible for the husband and possibly others go to their work without breakfast and before the family rise in the morning. In such cases, each family must determine the best time. But, let there be a definite time and magnify the importance of this moment.

Second, determine whether or not you will have singing in the Family Worship. At our house we do not. There are two good reasons for this. First, I am not a song leader. Second, my wife is a greater reason for us not having singing. As the children grow older, they may be able to help us out in this. A third reason for us not having the singing is the fact that it lengthens the service almost too much for the time we allot to Daily Worship. If, and when, the family has singing in the worship, let there be song books kept in a convenient place and due consideration given in advance of the selection of appropriate songs. What scripture shall we use? How long shall it be, etc., etc., etc. There are many questions. Random reading of the word simply means an early abandoning of Family Prayer.

The reading of a Chapter each day, reading the chapters of a book consecutively, has the advantage of covering all the Books in the course of time. It has the disadvantage of including some very uninteresting and unprofitable sections—as for example, long lists of names, etc. Probably the best method of Bible Reading for the Family Altar is to follow the readings suggested in the Daily Readings of the B.Y.P.U., the W.M.U. or the Sunday School quarterlies. At our house, we use the readings suggested in the Daily Readings of the Junior B.Y.P.U. The reason for this is the fact that three of our children are in the Junior B.Y.P.U. (we do not furnish so many for every department of our Church work). These readings are brief and connected. They are fine for the children—and what helps them helps us. This also has the advantage of magnifying the Daily Bible Readers Course of the B.Y.P.U.

The suggested readings in the Royal Service are also good and have the advantage of giving large place to the mission scriptures and also of suggesting on the same page the name of a missionary to pray for every day.

Generally speaking, the Daily Readings given in connection with the "Uniform Lesson" of the Sunday School are the best. Several reasons are at hand for this statement. These readings cover the whole Bible systematically every 6 years. They give certain parts of the year to Old Testament studies and then a part to knowing the Bible, rather than for any special purpose otherwise. They also give a fine devotional background for the study of the Sunday School the following Sunday. And, again, the adults of the home are responsible for Family Worship and they always have this suggested readings in the Sunday school quarterlies, while the B.Y.P.U. readings are to be found only in the Young People's quarterlies and those of the W.M.U. only in the women's magazines.

I notice in "The Teacher" the Daily Bible readings are captioned as follows: "Home Daily Bible Readings (for the family altar)." Timidly the editor puts the words "for the family altar" in parenthesis. Now here is a suggestion for our people, and especially Dr. Van Ness and his co-workers, to think about. Put this caption found in "The Teacher," viz., "Home Daily Bible Readings (for the family altar)" at the head of the readings as given in the Adult and Advanced quarterlies. Then, take the words "in the family altar" out of parenthesis and put same in bold type. In this way real endorsement can be given

to the Family Altar idea.

Am I going too far to suggest that the Sunday School Board be asked to give large space in the quarterlies and other S. S. Magazines to the idea of the Family Altar? And then, would it be practical for them to include the Family Altar in their ideals for a period, giving place on all State and South-wide programs, and making it one of the points to be attained? Personally, I believe the Family Altar is of as vital importance to the spiritual wellbeing of our people as many other things we are doing.

Well, we have gone afield a little. We have discussed the Song and the Scripture in the Family Worship. Next, who shall lead the prayer at the Family Altar. Variety is always good. Every Christian in the Family should lead in prayer at the family altar. When one becomes a Christian, it should be regarded as a privilege for that one to begin leading prayer at the Altar. Sometimes the Family may use the Lord's Prayer in unison. Again, the prayer of a member of the family may be closed with the Lord's Prayer in unison.

How important it is to stop and ask occasionally if there are special objects of prayer! The church services, the Pastor, the sick, the distressed and bereaved, problems of the family and especially of the children, may be mentioned. Probably not more than one special object will be mentioned at any one service.

The next and last article in the series will be on the subject, "A Bibliography on Family Prayer."

—BR—

STUDIES IN REVELATION By L. D. Posey, Itta Bena, Miss. Chapter Sixteen

—O—

Introduction

The casual Bible reader will observe that there should be no chapter division between this and the preceding chapter. The thought of this chapter is continuous with chapter fifteen.

These are the last woes to be measured out upon the unbelieving of earth's inhabitants, and will occur within the last few months, if not in the last few weeks before Jesus returns.

Many writers explain all these things "spiritually" or "figuratively"; but the same law of language holds in the Bible as in other literature; namely, that words and sentences are to be taken and explained in their common or accepted sense, unless otherwise clearly indicated by the text or context. The language here is plain and unequivocal, and every thing connected therewith surely comes within the power of an Omnipotent God in dealing with his rebellious creatures, the work of his own hands. Besides, if we are to believe that these judgments are not to be literal, then we must decide that what we read of the judgements of Egypt were fable and not fact. On that basis we would be forced to discard a large part of the Bible.

The term "vials" is literally "bowls" and not "bottles" as we are prone to think because of the present use of the word "vial".

The seven angels of this chapter are the same as those of verse seven in the preceding chapter. The great voice came from the temple in heaven.

Chapter Sixteen Studied

The contents of the first bowl when poured out upon the earth produced grievous sores upon all those who had received the mark of the beast, and worshipped him and his image.

The second angel poured the contents of his bowl upon the sea, and the water there became as the blood of a dead man, and produced death to every living thing in the sea. Literally the water of the sea became as a sea of clotted blood.

The third angel poured the contents of his bowl upon the rivers and fountains of water, and they too became as blood. The question, "Why so much blood?" is answered in verse six: "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy". That last expression, "for they are worthy", means that since the beast and his followers have shed the blood of so many of the followers of Christ, that it is but a just

and righteous judgment for them to be forced to drink blood.

The fourth angel poured out the contents of his bowl upon the sun, "and the power was given unto him (the sun) to scorch men with fire". Verse 8. This is the time of which both Moses and Malachi wrote that they shall "burn as an oven". Deut. 32:24; Mal. 4:1. It is the time also of which Isaiah wrote when he said, "the inhabitants of the earth are burned, and few men are left". Isaiah 24:6.

Following this terrible heat of the sun, the fifth angel pours the contents of his bowl "upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds". Verses 10-11. Thus the inhabitants of the earth are made to feel the darkness and suffering of hell before they are plunged into its eternal blackness. Why is it that preachers will not preach these awful truths and warn sinners to flee from the wrath to come? Echo answers "Why?"

The contents of the bowl in the hand of the sixth angel when poured out dried up the waters of the Euphrates river, that the kings of the earth might have an open way for their march against Jerusalem at the call of the unclean spirits like frogs that came out of the mouths of the Dragon, the beast and the false prophet. Some tell us that this was fulfilled in the World War when the British forces left the Dardanelles and approached Palestine from the east. But the river Euphrates is literal, hence, it is a dangerous procedure to "spiritualize" that which is mentioned in connection with it. Besides, in this book these things follow in order, and this occurrence is after people have been burned with the sun, and the darkness of hell has settled down on the kingdom of the beast. Alas for an interpretation that is given by those who have wisdom above that which is written.

In the foregoing paragraph I referred to the unclean spirits. We are told that the "three unclean spirits like frogs . . . are the spirits of devils (demons) working miracles". They "go forth unto the kings of the earth and of the whole world to gather them together that great day of God Almighty". Verses 13-14. Romanism, communism and modernism when come to full maturity will evidently be directed by these demon spirits. Yet those in control of the Democratic party of the United States want to set a wet Roman Catholic in the White House of this nation as chief executive. If I do not oppose that to the last ounce of energy that I have, then "let my right hand forget her cunning, and my tongue cleave to the roof of my mouth". May the God of heaven give me grace and keep me steadfast therein.

Verse 15, evidently gives us the final resurrection and translation of the redeemed just before Jesus comes. Turn back to Isaiah 26:21-22, where the prophet in discussing this very time says, "Come my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also, shall disclose her blood, and shall no more cover her slain".

The contents of the seventh bowl when poured out bring the convulsions of the heavenly bodies, the land and sea, by which the contour of the earth is changed, and every city of the earth is shaken down. Jerusalem is divided into three parts while the whole world is thrashed with hail stones that shatter like glass the strongest roofed buildings in the world. Turn back and read again the last four chapters of the prophecy of Zechariah. What awful times are in store for the wicked ones of earth.

Again in this connection our attention is directed to the fall of Babylon, but we will not discuss that until next week when we study chapter seventeen.

—BR—

Brother H. G. L. Busby, who recently resigned the pastorate of Bowmar Ave. Church in Vicksburg, is located at Brownwood, Texas.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

This is the LAST CALL for the POSTER EXHIBIT!! If you have a worth while poster that will help some one else, pass it on. Just send it to THE FIRST BAPTIST CHURCH, JACKSON, MISS., with your return address on the back of it. Do this immediately so Mrs. W. Q. Sharp, who has been chosen to arrange these posters, may have time to get the exhibit up before you arrive for the meeting.

Those of you who are driving in for the day, be sure to start in time to get to the church for the conference hours that begin at 8:45 each morning. The first morning we are to have conferences on Stewardship and Personal Service (Wednesday), Thursday morning Mission Study and Young People. These are important meetings, so do not lose your opportunity to be present.

I am sure many of you have been reading the reports regarding our cooperative program. Evidently Mississippi Baptists are not doing their best in supporting it. What are you doing individually to promote the progress of the cooperative program? It is a great plan but it must be worked. The members of the W.M.S. can aid this program by enlisting the large per cent of unenlisted, by increasing your own contributions, by giving out information regarding the needs of each object included in the program and by praying for the success of it. Shall we not put special emphasis on it during this month? "I in them, and thou in me, that they may be perfect in one: That the World May Know."

An Important Message to Former B.M.C. Students
Again the time has come for my annual message in the interest of our Mo Kwong Home for Blind Girls in Canton, China.

I am happy to tell you we reached our goal of \$1,760.00 for Support Fund last year, though, we would not have done so but for the generous gift of \$100.00 from an old Blue Mountain boy and his wife, neither of whom was a B.M.C. student. I was most grateful to them and to each and every one of you, who helped to achieve this victory in His name.

You will be interested to know that out of funds given Mrs. Graves by others (which she has kept as a "fixed deposit," accumulating interest against a time of special need or emergency) she has been able to add a small annex to Mo Kwong, which will relieve the crowded condition and enable her to receive several more girls into the Home.

In her letter of October last she says: "We now have over fifty girls in the Home but I think putting your goal up to \$2,000.00 will make us safe, with what we make on knitting and receive from other sources. I am sure our number will soon be increased but I have no fear of not having enough. We are now supporting only two girls in outside work—as assistant Bible women.

"I feel sure the increased interest of former B.M.C. girls and others, is in answer to prayer for funds for our building and for the girls who will come in to fill it, and to be supported. I've been praying definitely for it. There are so many who need our help who are in darkness of both soul and body. The only limit to the number Mo Kwong can help is our limit of room and support. That is why we are so strict in our regulations for admitting girls."

In this same letter she said: "I do wish you could have witnessed a scene I saw today. It was a bunch of our smallest Mo Kwong girls reciting our little Christian Primer. Several of them were new girls who do not know the book

and the others were teaching them. The leader was our "baby"—little Ah Kam. Think I wrote you she is 'no bigger than a minute,' though she is supposed to be six or seven years of age. She is 'as pretty as a pink' and 'as sweet as pie'. They were hugging and loving each other, and as happy and jolly as they could have been out in the garden playing 'Ring around the roses'. It was not school—no teacher was directing their study. It was just work and play (and love) beautifully combined."

You will be interested to know that Mrs. Graves is somewhat improved both in health and eyesight, though her eyes are still weak and tire easily. But Dr. Hayes, the specialist, tells her there is no danger of her losing her sight. She is cheerful and happy in her work.

Speaking of her long delayed homecoming, in a letter to one of her sisters, she said: "I am still hoping those of us who are still living may yet meet again on earth. Humanly speaking, that seems to depend mainly on me, but I don't yet see my way clear to bring it about. Am trying to follow God's leading. I am so thankful to be permitted to stay on; that there still seems to be suitable work for me; and that health, strength, and opportunities indicate that the Lord still wants me here."

So, with our goal for our Support Fund at \$2,000.00 this year, and the amount received, up to date (March 27, 1931), only \$971.30; we yet lack \$969.70 of reaching our goal, and only until April 1 to do this.

Remember the date—April 1—and let your remittance come before this date if possible. Let's be faithful and prompt and not fail to reach our goal, even though it is larger than we have ever undertaken before.

As to our Endowment Fund, we have \$3,600.00 out at 6 per cent interest this fiscal year; and this \$216.00 interest, plus the gifts that will come specially for this fund before April 1, will, I trust, greatly enlarge the amount we shall have out at interest next fiscal year. Let all of us, who can do so, contribute some to this fund also, each year.

Mrs. Graves says: "I am hoping that your Endowment Fund will grow fast. It is a comfort to think of that."

Let's make her dear faithful heart glad with generous gifts to this fund also, this year. And we can truly know that this will please Him with whom she and we are "Laborers together."

With grateful appreciation for your goodness to this work in the past, and asking your continued interest, help and prayers,

I am most sincerely,

Mrs. T. C. Lowrey.

Southwide Y. W. A. Camp—June 16-26, 1931
Ridgecrest, N. C.—18 Miles From Ashville
Room and Board per day.....\$2.00
Enrollment Fee.....2.00

Round trip tickets sold at one-way fare plus a dollar when bought on June 13 and 15.

"As We Like It" Day By Day

Good Morning: Bible Hour; Announcements; Conferences and Methods; Mission Interest Groups; Dinner is Served!

Afternoon: The Recreation Way for Each Day; Swimming, Hiking, Boating, Tennis; Horseback-Riding; Auto trips arranged; Other Outdoor Sports; Last Call to the Dining Hall.

Evening: Vespers by the Lake; "Variety is the spice of Life."

Representation

We are calling special attention to the Representation.

Article V.—Representation

"The annual Convention of the Baptist Woman's Missionary Union shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendents, Young People's Leaders, the President of each W.M.S., and three additional representatives from each society, and one representative from each Y.W.A., and Leaders of G.A., R.A., and Sunbeam Bands."

LAST CALL

When you receive this issue of The Baptist Record, it will be less than a week before we meet in Jackson in our W.M.U. Convention, April 7-11. This will be our "last call"—our last reminder. What about going. This is a special reminder to Associational Superintendents and Society Presidents, because we feel that in a peculiar way you are the women through whom plans must be promoted, largely through you the work becomes more effective.

Some are saying, "times are hard," we cannot afford to go. My sister, can you afford to stay away. Have you asked the Lord to make it possible for you to attend this Convention? The local Committee and the program committee have worked faithfully to have every feature of the Convention, pleasant, helpful, informing and inspiring.

Jackson, our Capitol City—the most beautiful and interesting City in our State, will be most gracious in its hospitality.

The beautiful First Baptist Church, with its spacious auditorium and galleries, its committee rooms and many conveniences will be an ideal meeting place.

But we want you to come for more than these things. We meet to do the "King's Business," and we want this Convention to be for the advancement and glory of His work.

"Consecration" will be the Key Word of the Convention. Come praying, that as we wait, and plan for greater things, our own hearts may be newly consecrated, that our individual lives and possessions may be re-dedicated to the work and cause and Kingdom of Jesus Christ, "that the world may know."

"The Lord giveth the word; the women that publish the tidings are a great host." May it be even so, of the host of Baptist women who gather in Jackson.

Advance

"Is this a time, O church of Christ, to sound retreat,

To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly hold their ground?"

Is this the time to halt, when all around
Horizons lift, new destinies confront
No, rather strengthen stakes and lengthen cords
Enlarge thy plans and gifts, O thou elect;
And to the kingdom come for such a time.

The earth with all its fullness, is the Lord's
Great things attempt for Him, great things expect
Whose love imperial is, whose power sublime.

—The Missionary Monthly.

—BR—

Dr. and Mrs. J. D. Franks paid our office a pleasant visit on Tuesday. He is looking well as he recovers from a long attack of influenza. In the meantime the Lord continues to bless the work in First Church, Columbus. The Sunday School is the largest in the state and conversions are reported at almost every Sunday service.

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Published every Thursday by the
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R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Out State-Wide Meeting

Our meeting of Baptists from all parts of our State at Jackson last week was quite interesting and helpful as I believe and hope. Some two hundred of the leading spirits in the greatest denomination in the world sat for some five hours and discussed and heard discussed the needs and hopes of our work; both needs and hopes were great. There is no denying the fact that the Baptist cause is suffering severely from lack of financial support. In other words, we must have some money, and a considerable amount, right away or our honor and the Lord's work fostered by us are going to suffer and that severely. This is not a pessimistic note, but just the bare-faced truth. We Baptists are not giving enough money to support our work as laid out, and it is laid out by order of the churches themselves through their representatives.

While the need is great, there was on every hand and in every speech a note of optimism. Not a really low note was struck by any. All seemed to recognize the seriousness of the situation, but they also seemed to have faith in God and Baptists and that we are going to come to the rescue of the causes and save the day for our Lord and His glory, and for our own good also. Perhaps the keynote of the whole meeting was struck by Dr. J. B. Lawrence, our own Mississippi boy who is now so ably leading as Executive Secretary of the Home Mission Board. His address was full of optimism and his slogan was, "Out of debt and stay out." His remarks were greeted with many hearty amens. "Debt, dirt and the devil," as Bro. Lightsey used to say, will ruin any people. We must get out of debt and then stay out if we have to cut off all work; but we won't have to do that.

Dr. Sallee also made an interesting and enthusiastic address. He is now working with the Foreign Mission Board. He was a missionary in China for twenty years. So he knows from experience what the needs are. I am not sure that his methods of

securing special gifts for the purpose of sending missionaries are in accord with the cooperative program. It seems that our various boards, or some of them, are not in full sympathy with the program and are using tactics that will ultimately destroy it. Every speech made and every collection taken should center in and contribute to the cooperative program. Any other policy will soon kill it.

Our home men added much to the meeting with their hopeful and assuring addresses. They one and all pledged the best that was in them to make the offering the very best by May the first. If all our people could have been present and heard these talks I feel sure that there would be no trouble in raising the money needed for the work this Spring. The task now is for those who were present to carry the information and inspiration back to the folks at home. Every church in every association in the State should be visited and an effort made to secure an offering from every Baptist in the State. If this effort is conscientiously made we will reach our goal. Prayer and perspiration, along with faith, is needed now as perhaps never before.

What Some Said

Dr. Cox: "A negro described the present condition by saying, 'We have had a long ride, now we will have to walk back'."

Dr. Holcomb: "Baptists have made their best progress in the past during hard times. If we will rightly interpret these times we will come out of them a stronger people."

J. A. Barnhill: "My report will not be in the form of an address but a practical statement of conditions. We are planning to do our best for the program before May."

Dr. Lawrence: "Our trouble is not so much a lack of money or leadership, but it is indifference. We are going to get out of debt and then stay out. I came to the Home Board as secretary for that purpose."

Dr. Crouch: "Baptists gave last year 25 million dollars more than they gave in 1917, so our people have not quit giving; but they are giving mostly to local causes. This is no time to be assessing blame as to who is the cause of our present condition, but what we want is the way out; a sick man does not want a long argument over the causes of his sickness, but what he wants is a remedy for his disease."

J. W. Mayfield: "Before we let this program die, we will die: if our people will get that as their determination we will reach the goal."

J. M. Metts: "I did not know that we had so many people with large sums of money in the banks until our banks failed, and now they are crying out 'retrench'—in church matters."

Dr. Henderson: "I heard of an old negro who was neither an optimist nor a pessimist, but he was a possumist." "I cannot make a ten-minute's speech on an hour's notice, but I can make an hour's speech on ten minute's notice."

W. E. Holcomb: "Bonepart's drummer boy was ordered to beat a retreat but he replied, 'I cannot beat retreat but I can beat a charge that will move the dead to action', and

so he beat a charge and the victory was won; so we are to know no retreat, but must charge into the battle."

Dr. Gunter: "To say that we are not facing a crisis in our denominational program is to whistle in the dark. We are going to be greatly embarrassed soon unless our receipts greatly increase."

Hewlett: "Bite off more than you can chew, and chew it;

Lay out more than you can do, and do it.

Hitch your wagon to a star, Take your seat, and there you are."

J. J. Mayfield: "Self-denial—(1) For your own sake; (2) For the sake of others; (3) For our Lord's sake."

Dr. W. T. Lowrey: "There are Baptists who are not able to give as much as last year, but there are many who should give more, and there are many others who did not give anything who should give now."

Simmons: "The fact that 7,600 churches last year gave nothing to our program means that there were 7,600 pastors who gave nothing."

Dr. Harris: "If one is getting the same salary this year that he got last year, he is getting a considerable increase because of the decrease of living expenses."

Kysar: "One of our men electrified us recently by saying that though he did not make any profit last year he was not going to decrease his gifts to the church work but increase it."

Dr. Sallee: "We think of this task of world-wide missions in terms too small. It is not a lack of love but because the work is so far away that we are not interested in foreign mission work."

Dr. W. M. Bostick had the sympathy of all in the death of his brother. He was kept away from the meeting.

Dr. P. I. Lipsey was away also because of the death of his brother-in-law in Memphis.

Dr. T. W. Green was chairman of the meeting and made a good one.

"OUT OUR WAY"

Out our way, in Holmes County, we have planned a church-to-church visitation during the month of April for inspiration and information in the interest of the Cooperative Program. The plan is to have some preacher or layman to visit every Baptist church in the county in the regular preaching day, if it does not have full-time, and present the claims of the Cooperative Program, together with the needs of the various causes participating. Appeals will be made for full cooperation and support, and then leave the matter of contributions to the local church with its pastor. However, it is anticipated that offerings will be made on these days, and committees appointed to follow up.

The Holmes County Baptist Association held its first fifth Sunday meeting last Sunday with the Durant Church with a representative attendance from all parts of the county. Sunday School and B. Y. P. U. work were majored in this meeting with two splendid addresses on Why and How the young people and

the Sunday School workers may help to make effective the Cooperative Program. This was an afternoon session only, but when the clans meet again on the fifth Sunday in May at Bowling Green Church it is to be an all day meeting, with everybody carrying his and her lunch.

The Pickens Baptist Church is planning to hold its regular annual School of Missions during the week of April 13-17th, when classes for mission study will be provided for every age of the members of the church. Mrs. L. R. Williams of Jackson, Miss., will lead the adult women, while the remaining classes will be taken care of by local workers, including the pastor.

Mr. E. C. Williams of the Sunday School Department of the Convention Board is to be with us April 23-24th for conference in Daily Vacation Bible School work and general Sunday School administration.

For the success of the Cooperative Program, we remain,

Pickens, Miss. —J. L. Boyd.

PHEBA

Our pastor, Bro. R. O. Bankston, preached two fine sermons Sunday. In the morning his text was "The Power of Sin", at night "Who Is This?"

The week of prayer was observed by the Baptist ladies here last week.

The Sunbeam Band met Sunday afternoon at the church with their leader, Mrs. Champion.

—Mildred Strickland, Reporter.

UNUSUAL BARGAIN

Ladies 260 and 300 needle, first quality, pure silk hose and Rayon hose. 3 pairs—3 assorted colors—prepaid \$1.00. Write for bargain catalogue.

Lewis Sales Company
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Healing Humanity's Hurt

A True Hospital Story

We were compelled to reduce the amount of free work in February. We gave 61 persons 467 days of free service, which cost us \$1,748.20.

We received only \$62.25 with which to help the poor. A woman in Virginia sent \$25; a woman in New Orleans gave \$21.25; Columbia, S. C., and Evergreen, Ala., sent \$5.00 each; Meridian, Miss., sent \$3.00; and three other gifts of \$1.00 each were received.

We appeal for support of the Program, which helps us pay off our capital debt. We owe now \$497,000, which we are reducing month by month. But we depend upon special gifts to do charity.

SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

The Sunday School Department

SUNDAY SCHOOL LESSON

For April 5, 1931

Prepared by L. D. Posey, Jena, La.

Subject: Jesus Teaches Humility.

Golden Text: Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. Luke 14:11.

Introduction

Our Sunday School literature carries two lessons for this date. The subject and golden text above, are for the regular lesson from Luke's gospel. The alternative lesson subject is, "The Resurrection". The golden text is, "Now hath Christ been raised from the dead, the first fruits of them that are asleep. I Cor. 15:20. As there is not space in our paper for notes on both lessons, and as it is now the custom with even many Baptist churches to put on "Easter Programs" as well as "Easter Hats", I shall write about the resurrection and some of the facts inseparably connected with it.

That Jesus Christ rose bodily from the dead, and ascended to heaven in the same body in which he died on the cross, are facts too well authenticated to be questioned by sensible people. That is the reason why those in this Modernistic age who dispute his resurrection do so. They are blinded and crazed by the Devil. And though they may occupy the pulpits in the greatest churches in the world, they are lost and under the condemnation of God. Plainly, no person can be saved who disputes Virgin birth and bodily resurrection of our Lord. All their claims to Christianity are only so much veneer to cover their blasphemy.

"Easter" is a heathen festival in honor of the goddess of Spring, and has not one word of scripture to justify Christians to observe it. And of all people who should not do so, Baptists stand at the head. In Acts 12:4, the word translated "Easter" is "pascha", and from which comes our English word "passover". Paul wrote, "Be not conformed to this world". Surely Baptists should not become participants in rank heathenism.

The Subject Studied

The resurrection of Jesus involves the integrity of prophecy, the veracity of Jesus, the date of his crucifixion and the hour of his resurrection.

The Bible teaches that Jonah was three days and three nights in the belly of the sea-monster. Jesus said as that was the case, so it is a sign that he would be three days and three nights in the heart of the earth. To dispute the literal resurrection of Jesus, denies the trustworthiness of the book of Jonah, and the veracity of Jesus; because he set his seal of faith upon it, and used it as a sign of the time he would remain in the grave.

The passover lamb was a type of Christ who was slain in the sinner's stead. The lamb was always selected four days before it was killed. Jesus as our Passover Lamb made his triumphal entry into Je-

rusalem on Saturday, the Jewish Sabbath, four days before his crucifixion. That day the Jews marked him for execution. Hold that in your mind.

But you say, "According to that, Jesus was in the grave only from Friday afternoon to Saturday afternoon". Not so. There is not one word of scripture teaching that Jesus was crucified and buried on Friday. That is Romish tradition fastened on to evangelical Christianity; and many Baptists, be it said to their shame, have swallowed the whole thing.

Now let us go back and take up where we left off with a preceding paragraph.

We know that Jesus made his triumphal entry into Jerusalem on Saturday before his crucifixion. (I do not have space here to introduce even the scripture evidence.) That day he was marked for execution which was the fulfillment of the scriptural four days waiting after the selection before the slaying of the lamb. Count forward four days from Saturday and you get Wednesday, the day of crucifixion. Count back from a few minutes after sunset on Saturday evening, three days and three nights, the identical length of time Jesus himself said he would be in the heart of the earth, and you get sunset Wednesday evening as the time of his burial. The Bible tells us that his burial was hurried lest his body should be out of the ground on the Sabbath. John tells us "That Sabbath was an high day". John 19:31.

In a vain effort to boost the Friday crucifixion theory, writers have admitted that there is no record of any thing Christ did for two days of that week. Surely not. The things that occurred on Wednesday, they have transferred to Friday, while in truth the body of Jesus was in the sepulcher all of Thursday, Friday and Saturday.

How long, O how long, will it be, before Baptists will study the Bible for themselves, cut loose from every vestige of superstition and heathenism, quit bowing to the god of style and teach their children the truth about the resurrection of Jesus? That truth is the foundation upon which the whole superstructure of Christianity stands. Paul says, "And if Christ be not raised, your faith is vain; ye are yet in your sins". I Cor. 15:17.

But you say, "We observe Easter as the anniversary of the resurrection of Christ". Let me ask you if you observe the anniversary of your birth or marriage one year on a certain day of a certain month, and the next year another day of another month? To ask the question is to answer it. You do not do so. Sunday is the only day apostolic Christians observed in memory of the resurrection of Jesus. That day and none other. To do otherwise, is to go counter to the Bible teaching. The Jewish passover did, and does yet, come on different days of the week, just as our Christmas does. Again the folly of "Easter Services" always on Sunday, appears.

May God hasten the day when Baptists will get above following the ways of the world in this and all other non-scriptural things.

Dr. W. D. Powell of Louisville, Ky., Miss Daisy Nichols of Ardmore, Okla., and Miss Eva Inlow of Oklahoma City, spent the week of March 16-22 with the church at Claremore, Okla., the home of Will Rogers, and Pastor A. D. Muse, in a School of Missions. Attendance and interest grew from the first. Classes at 7 o'clock each night. From 8 to 9 Dr. Powell gripped every heart with a message on Foreign Missions. It was an hour of breathless stillness. After the last message the last night four men got together and took a native evangelist on the Foreign Field. Miss Inlow will return soon and conduct a banquet for the young people and set up the auxiliaries of the W. M. U. The W. M. U. of the church is putting on the Baptist Messenger (state paper) campaign.

THE TWO NEIGHBORS AND THE HENS

A man in New Jersey related the following circumstance, respecting himself and one of his neighbors.

"I had once a great number of fowls. I generally kept them shut up. But one Spring I concluded to let them run in my yard, after I had clipped their wings so that they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there, full of anger, to let me know that my hens had been in his garden, and that he had killed several of them, thrown them over into my yard. I was greatly enraged that he should have killed my beautiful hens, that

"After dinner I called at neighbor's house. He was in garden. I went out, and found in pursuit of one of my hens with a stick, trying to kill it. I accused him, he turned on me, his face flamed with wrath, and broke out a great fury:

" 'You have injured me. I will
all your hens if I can get at the
They have ruined my garden'.

"I am very sorry for it," said
"I did not wish to injure you, and
now see that I have made a great
mistake in letting out my hens.
ask your forgiveness, and am w
ing to pay you for the damage th
have done you'.

"The man was confounded, did not know what to think of. He looked up at the sky, then down at the ground, then at his neighbor, then at his stick, then at the peahen he had been pursuing; and said—
—not a word.

"Tell me now," said I, "What the damage, and I will pay you, and my hens shall trouble you no more. I leave it entirely to you to do what I shall do. I cannot afford to lose the love and good will of my neighbors, and to quarrel with them for hens, or for anything else."

"I am a great fool", said the neighbor, "the damage is not what we are talking about: and I have the means to need to compensate you, and to ask for your forgiveness."

"A soft answer turneth away wrath."

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In which great truths of the Old Testament appear in simplicity and power, as well as acknowledged as the "Grand Old Man" of Carolina Baptists, Dr. Vann happily blends logical thinking, clear outlining, appropriate illustrating and convincing writing. His choice of texts will at once command the interest of Bible students. The reading of one chapter will compel one to complete the book.

F. H. LEAVELL

Christ, My Only Necessity

FIFTY CENTS

Mr. Leavell, secretary of Baptist Student Work, Baptist Sunday School Board, has had this volume prepared in attractive form. It contains a stenographic report of the speeches given at the Second All-Southern Baptist Student Conference held at Atlanta last fall. The pictures of more than thirty speakers appear. It is timely to have this wonderful material preserved for the benefit of multiplied thousands of students, many of whom have already placed advance orders for the book which will be highly prized.

BAPTIST BOOK STORE
502 East Capitol St.,
JACKSON, MISS.

DR. C. V. EDWARDS, A WISE BUILDER DURING TEN YEARS IN NEW ORLEANS

By R. L. Bolton, Hendersonville,
North Carolina

A pastorate of ten years in the city of New Orleans, calls for a heroic, sacrificial soul. Such is the record of Dr. C. V. Edwards, and during this period of ten years his church not only grew continuously but the pastor and preacher lifted the cosmopolitan life of the great city into higher and better moral thinking. His years of service in New Orleans revealed Dr. Edwards as a preacher of wonderful patience, tact, wisdom, and vision.

Dr. C. V. Edwards went to New Orleans from the Louisville Seminary in 1899 and remained until 1909, taking charge of the First Baptist Church. Dr. John Purser a short time before had given up this work. The church at this time was located on Magazine Street near Washington. The building was a large frame structure which had been known as the Garden District Theatre. It will be interesting to recall that the purpose of the Home Mission Board in purchasing this large frame building was not only to have a place for worship but also a training school for preachers, missionaries, and women workers. This was in the mind of Drs. John and D. I. Purser and Dr. J. B. Gambrell and others when the purchase was made, but this vision for the work in New Orleans did not materialize until the Baptist Bible Institute was established in 1917.

After a pastorate of a little more than two years at the old church on Magazine Street, Dr. Edwards saw that the church must do wiser planning if it continued to grow. The members lived far from the church, many members could not be located, the average attendance was only about 150, and the location was not favorable to attract the Baptists who moved to New Orleans from other states. The pastor and the church agreed to sell the old building, raise an additional \$10,000.00, secure the remainder from the Home Mission Board, and build a beautiful, modern plant at the corner of DeLachaise and St. Charles Avenue. It was a long, hard struggle, but the victory was finally won.

It is significant that during the building period the trustees of the Sophie Newcomb College allowed the members of the First Baptist Church to use their beautiful chapel for worship, charging them only for the services of the janitor, the fuel, and lights. At this particular time Dr. Edwards, the far-seeing pastor, talked with Dr. Dickson, the president of Sophie Newcomb College, concerning the purchase of the college plant for a Baptist hospital in New Orleans. Dr. Edwards, speaking of those days when Baptists were struggling for a larger and surer place in the life of New Orleans, said:

"I have walked around the block

many times on which Sophie Newcomb was located—it was just a block from the old church of Magazine Street—and prayed that the Lord, if it was His will, would let the Baptists obtain it at a reasonable sum, that they might do a more permanent and aggressive mission work in the city. You can imagine how happy I was when it was finally purchased for the Baptist Bible Institute, and how happy I have been over the wonderful mission and educational work done by that institution. The training school idea was not carried out in the old Garden District Theatre, but it was afterwards more gloriously carried out in the Baptist Bible Institute just one block away. The Sophie Newcomb College was not turned into a Baptist hospital but a greater and more modern building was erected and the plan of a hospital has materialized in a wonderful way. Both visions have been realized, both prayers have been answered."

When Dr. Edwards went to New Orleans in 1899 there were only three Baptist churches in the city, and only one of these was self-supporting. When he left the city in 1909 the number of churches had been doubled and a number of missions established which later developed into churches.

Brother Edwards proved himself a master kingdom builder in New Orleans. His church not only grew continuously through evangelism and organization, but the militant young pastor and preacher was a foe to all lawlessness in the great city which was a rendezvous for gamblers and evil-doers of all colors and grades. He fought courageously and unflinchingly for law enforcement at all times and under all circumstances. Gambling dens, saloons, beer joints, and places of iniquity had the light of the law turned on them again and again by the pastor of the First Baptist Church. He fought bravely for the enforcement of John McDonough's will, which specified that the Bible should be read daily in the schools established by the expenditure of the philanthropist's money. Roman Catholic influence was too strong to permit it but a brave fight was made which resulted in moral good. It was largely through the influence of Dr. Edwards that the first Protestant missionary was allowed to give her time to the patients in the City Charity Hospital. This hospital is a state institution but it was in the hands of the Sisters of Charity. The entrance of the Protestant missionary was a new day in the life of this state institution.

At the end of his ten-year pastorate in 1909, Dr. Edwards had seen his church's membership grow to 400 and his Sunday School to 475, and his church during this period had sent out three preachers and two missionaries. The Sunday School of the First Baptist Church, under Dr. Edwards, became A-1, one of the first standard schools in the South.

Brother Edwards almost surrendered his life in New Orleans. The hard tasks, the difficult problems, the continuous plodding almost cut him down prematurely. Harrassing insomnia followed after him for months. A sea voyage brought some relief, but he had to give up

finally. With a loyal church behind him, with a city which respected him and admired him, with many things yet undone, the noble preacher and pastor had to leave and go elsewhere. To Greenwood, Mississippi, he went for four years as pastor of the First Baptist Church. In 1913 Dr. Edwards accepted the College Avenue Baptist Church, Fort Worth, Texas, where he is pastor at the present time. In New Orleans and in his other pastorates Dr. Edwards has had the wise counsel and cooperation of a gifted wife, who was Miss Eleanor Crumpton, the daughter of Dr. W. B. Crumpton of Alabama. She is a graduate of Judson College and is a great woman.

In the city of New Orleans, where Dr. and Mrs. Edwards worked and dreamed, the Baptists of the South still "carry on" in the great work of evangelization. The greatest evangelistic agency that we have there today is the Baptist Bible Institute. When you give to its support you are bringing into rich fruition the work and prayers and dreams of Edwards, Lawrence, John Purser, D. I. Purser, Whittinghill, Gambrell, Gray, Crutcher, Van Ness, Dodd, Holt, Lipsey, Managan, and many others.

REQUESTS—A HOSPITAL STORY By Louis J. Bristow, Superintendent

Requests for help for some poor sufferer come nearly every day. Here are three from widely separated sections, representative of typical cases.

From northern Louisiana comes a request for free service for an old woman, widow of a Baptist preacher who spent a long life in faithful ministry in Louisiana and Arkansas. This woman shared the labors and privations of her husband. Together they ran life's lonely way in youth, together they walked its sombre lane in midlife, together they shuffled along in old age. Then one day, as she looked across the distant fields, suddenly she heard a dull thud, and the husband of her youth had fallen. With a sickening pain in the region of her heart, she trudged on alone towards the sunset. Now she suffers intolerably, and has no means. Will the Baptist Hospital in New Orleans admit her? She has no money, few friends.

From Mississippi a pastor writes of a young woman school teacher, parentless, dependent upon her own labors for a livelihood. She had earned little, given away much, saved nothing. Hospital treatment is necessary, but the young woman has neither money nor kinsfolk. The church will pay railway fare to New Orleans if the Baptist Hospital will care for her. May she come? As presented by this pastor it is a pitiful case.

The third letter is from a widow in Alabama, appealing for help for a crippled child. She refers us to some well known men for corroboration of her story. Left a widow with three children, a partly-paid for home and some life insurance, she lost all her property by reason of a bank failure, which involved a building and loan association. Then her little daughter was injured; and she is advised that only the services

of a skilled orthopaedist and prolonged hospitalization will enable the girl to walk again. Will we give free service?

These three appeals are before me as I write. How can we help? Only as we receive help from those who read this story. We are writing them all to come: and we are trusting to the Christian generosity of readers of this story to help us pay the necessary cost of their care.

New Orleans.

HAS DONE—TO BE DONE

The test of a nation's character and value is the kind of men it produces and the type of institutions it establishes. The history of America shows that wherever home missions go the home is protected, the church is established, the school is promoted, the hospital is supported, the community house is encouraged, the court is fostered, and the state is defended. Home Missions is the generator of the commanding conviction respecting God, salvation, duty and immortality that gives vigor and joy to national life.

The inescapable challenge of the unmet religious needs of the nation. Notwithstanding all that has been done, there are still 10,000 villages in the rural life of America today without a church of any kind—Jewish, Roman Catholic or Protestant; 30,000 villages in the rural life of America without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half of the population of the nation today not connected with any institution representing organized religion. The life of the nation is threatened by sinful attitudes; self-will—the desire to be outside of the law of obedience; self-interest—the desire to be outside the law of sacrifice; self-complacency—the desire to be outside the law of fellowship.

There never was a time in the history of our country when the Christian churches were a greater necessity than at the present because America was never in more need of the spiritual quality which the churches contribute to the life of the nation. Not more legislative statutes, but more of the spiritual convictions of a Christian piety; not more luxuries, but more of the ethical motives that flow from the Christian nurture of the churches; not more wealth, but more of the moral power bestowed by the Gospel of Jesus Christ—this is the supreme and most imperative need of our day.—Selected.

The family was seated at the table with a guest who was a business acquaintance of Dad's, all ready to enjoy the meal, when the five-year-old son blurted out: "Why, mother, this is roast beef!"

"Yes," answered the mother, "what of it?"

"Well, Pop said this morning that he was going to bring that fish home for dinner tonight."

PSORIASIS
is a stubborn skin disease. I suffered with it for years. Write R. S. Payne, Covington, Ky. P. O. Box 95.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Story No. 14: April 2nd
The Woman with the Spirit of Infirmary. Luke 13:10-17

Have you ever had a trouble that kept you from walking much, my children? I hope not, but I have, a long time ago, and perhaps I can sympathize with this poor woman better than you can. For much longer time than any of you have lived, 18 years, she had been bowed together, and could not lift the upper part of her body up, as people are accustomed to hold themselves. Jesus was so sorry for her that He called her and said, "My sister, I'm making you well of your trouble," and immediately she was able to straighten her body. She was so happy that she thanked God with joy, but the man who had charge of things at the church didn't care much about her being made well, did he? He told the crowd that he didn't see why they didn't come there on days when it would be all right to heal them, and not on the Sabbath. Jesus answered him, took it up with him right there, "You pretender to goodness," He said, "You untie the bonds that hold your animals and lead them to water on Sunday, but here is a woman, much better than an animal, whom you don't want me to untie, tho' she's been bound by Satan so long." His enemies didn't know what to say to this, for it was the truth: the crowd was very happy in all the splendid things that Jesus was doing.

Questions

1. Can you think of two reasons that might have made this poor woman come to the church?
2. Why did the leaders of the people hate Jesus?
3. Why did not the manager of the church services not speak to Jesus, instead of to the crowd?
4. Did Jesus usually call people to heal them? Why did He do so now?

My Dear Children:

When Julia Frances was here two or three weeks ago, I gave her a little lily plant, with dirt all around its roots. She carried it herself the sixty miles she had to go, and didn't make such a good job of it as she might have, her mother thought. Well, when I was at Julia Frances' house last week, that lily was nearly bloomed! Her mother said you couldn't kill that lily! What I'm wanting to say is, how many flowers have you blooming, and what are they, if any? And this afternoon, I heard what sounded like a big brood of new chickens making so much noise, and the mother hen saying, "Cluck, cluck, cluck," real fast, to comfort them, and keep them from being afraid. How many chickens have you? I shouldn't be surprised if Miss Leta Mae has a lot of them, if she and the children have been well lately. I hope she has. It will soon be warm enough for you to be making play houses around the big trees that have roots coming up around them. The roots make such nice rooms all about the tree. And then, the flower-ladies you can make to live in the rooms, petunias, with their spreading skirts and—but here's the end of the paper! Much love from,

Mrs. Lipsey.

Lorman, Mar. 21, 1931.

Dear Mrs. Lipsey:

I am so sorry I have not had an opportunity to write to you before, altho' I have wanted to. I am 11 years old today. I go to Red Lick School, where I am in the eighth grade. My teacher is Mrs. Huttenlocker. All of her pupils love her very much. We are going to have

a Smith-Hughes School next year. We will have the same principal we had this year. Everyone likes him very much. Our Pastor is Bro. Lee McGowen. He is a fine preacher. We are practicing for a play at the end of our school. The name of it is "Juvenile." I am the Spirit of the Stream. We have to sing songs and dance. We also have spoken parts. I am sending 10c for our monthly \$10 fund and also the answers to Bible Study No. 12. Hope they are right. Your friend,

Edna R. Burks.

I wish I could see your pretty play, Edna. When is school out? Your birthday is three days earlier than mine.

Answers to Bible Study No. 12

1. For he knew that the Lord was our true king.
2. No. He wanted to see if they had entire faith in Him.
3. That he was of little faith; doubtful and afraid.
4. Because he did not believe he could walk on water, even with Jesus.
5. He did not want them to be afraid or scared.

Edith R. Burke.

Clinton, March 21st.

Dear Children of the Circle:

I'm now with my grandmother, Mrs. Lipsey. I came home with grandfather and grandmother yesterday, from my house, where she had been visiting us since last Monday. "Pa" came to our house yesterday to eat birthday dinner with us, and when they asked me to come home with them, I said all right, if mother and daddy would let me. We had a mighty good time on the way here. They talked and I sang, and I called myself a music-box. I read the story of "The Three Bears" to grandfather and grandmother last night and he read me a heap of stories from the Children's Page from last year's Records. I am sending a quarter for the orphans.

Much love from,

Julia Frances Steele.

You see, children, Julia Frances has written this letter to you, because she wanted to talk a little about me, and her grandfather. Do you like to go to see your grandfather and grandmother?

SICKNESS AND FUNERALS

The winter has passed and many of our friends have gone on before us. Many have suffered and are up again. I have visited hundreds of sick folk and have been to thirty funerals since the first of January and have been called to seven more I could not get to. I have been sick myself the last five days; was called to bury Mrs. Dr. Holyfield at Puckett and James Bright at Luther Chapel, Mrs. Spells at Mize and could not go on account of being sick. Since I last wrote I've buried the following:

Mrs. Ellen Bailey, at Good Water; Miss Jennie Harrison, Raleigh; Rev. J. W. Hudson, Taylorsville; Mrs. Victoria Yarbrow, Fellowship; Mrs. Lizzie Hawkins, Lorena; Mrs. Leavy Hegwood, Good Water; Mrs. Matilda Chrissolm, Burns; Melvina Simons, Concord; Walter Daniels, Leaf River; Esther Ware, Laurel; Eddy Richardson, White Oak; Braxton Tullios, Raleigh; John Gentry, Zion Hill; Bessie McNeal, Leaf River; Roy Thornton, High Hill; Mrs. Mattie Lane, Chapel; Rev. John Frank-

lin, Magee; Jeffie Hegwood, Good Water.

Sorry I missed our Conference at Jackson. I am able to be up again, and hope to return to my field of work soon.

—D. W. Moulder.

—BR—

AN ORPHAN BOY AND CHINA'S CHRISTIAN PRESIDENT

How the Christian Education of a Chinese Boy by General Carr of North Carolina Influenced the Conversion of Chiang Kai-Shek

—O—

(Charles A. Leonard, Harbin, Manchuria, China, in the Harbin Daily News)

The writer was much interested to receive recently a news bulletin of his home college, Wake Forest College, near Raleigh, North Carolina, U. S. A., giving an interesting story headed "North Carolina Linked With China."

Few leaders in the new government of China seem to realize the great beneficial results that have come to America and other western lands from Christian schools, otherwise they would encourage the establishment of more such institutions in China. These institutions are usually more expensive than the government-supported schools, but my father sent me to a Christian Baptist college because he realized greater benefits would be received at a Christian institution.

While conducting the daily religious service (chapel exercises) at Wake Forest College a few weeks past, Dr. Paschal, one of the writer's former professors of Latin and Greek, told the following story as given in the Wake Forest Bulletin:

"A new light was shed on the recent conversion of Chiang Kai-Shek, the new president of the Chinese republic, by Dr. G. W. Paschal in a chapel talk before the Wake Forest student body here today, when he related an incident in the life of the late General Julian S. Carr, a benefactor of Wake Forest through whose influence the Chinese leader was indirectly led to accept the Christian religion.

"It seems that some fifty years ago, General Carr found, off the coast of North Carolina, a young Chinese boy, far from home, and without friends. He took the lad into his home and, surrounding him with all the comforts that a Southern country gentleman could afford, educated him in the best American schools.

"Charlie Soong, as he was called, later returned to China and became a devoted Christian minister to his own people. Besides preaching, he had mercantile interests through which he accumulated quite a fortune.

"In 1919 General Carr visited China and was invited to the home of President Sun Yat-Sen (Sven Wen) whose wife was the oldest daughter of Charlie Soong, the little boy whom he had educated years before.

"His youngest daughter married Chiang Kai-Shek, and as first lady of the land it was through her Chris-

tian influence, combined with her mother, that the new Chinese president became a follower of Christ.

"Another of Soong's daughters, of whom were educated in America, married Mr. H. H. Kung, a descendant of Confucius, while only son is one of the ministers of the New Chinese National Government.

"What a widespread influence good General Carr had as a result of this generous act to a Chinese orphan, declared Dr. Paschal. And by reason of his numerous gifts to the college through James W. Denmark Loan Fund, life of General Carr is also shown results in the lives of the American boys whom this fund helped to remain in school here."

—BR—

WHAT COLLEGE IS BEST FOR YOUR DAUGHTER?

—O—

If your daughter has made a good record in high school, then by means select for her a college with high requirements for admission and graduation. In such a college she will come under the most helpful and inspiring influences. Her companions will be of high intellectual rank. They will have proven themselves to be earnest workers. She will have entered college with recommendation of her high school principal as to conduct and character. Through the influence of this association your daughter will be encouraged to exert her best effort and will acquire strength of character as well as intellect.

One of the outstanding southern colleges for women which maintains unusually high standards is Converse College. At Converse no student is admitted unless she has an average of 80% during her first years spent in high school. She is admitted upon certificate issued by a fully accredited high school preparatory school. In all testimonials of good character a certificate of honorable withdrawal from the last school attended must be presented to the President. The requirements for admission are adhered to as a matter of fairness the individual applicant and to the student body in general. Because of the unusually high requirements for graduation, it would be well for a young lady to enter a college of such high standards unless she had proven herself capable of adequate accomplishment. To those of superior ability, however, splendid opportunity is afforded for intellectual achievement.

All correspondence relative to entrance should be addressed to President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

—BR—

Teacher: "Can you tell me the name of an animal peculiar to Australia?"

Boy: "The rhinoceros."

Teacher: "Wrong. That is found in Australia."

Boy: "Well, that's exactly what it would be peculiar."

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Johnston Station is Host Church for Cooperative B. Y. P. U. Training School

Under the splendid leadership of their pastor, A. W. Talbert, the Johnston Station Church furnished the place and much of the enthusiasm for a most successful B. Y. P. U. Training School during the week March 15-19. Four classes were taught and four churches cooperated in the school. The classes were, Pilgrim's Progress, taught by A. W. Talbert; Junior Manual, by Miss Davis; Intermediate Manual, by Miss Durscherl; Senior Manual, Auber J. Wilds. The four churches working together for the week were Johnston Station, Moaks Creek, Mt. Pleasant and Montgomery. Mt. Pleasant had an average attendance of more than 100, with Johnston Station just about the same. Moaks Creek had about 100 as an average, with Montgomery 100 or 10. It was a delightful occasion with a well planned program consisting of class work, special music and inspirational addresses. The speakers were Rev. D. A. McCall of Jackson for Monday night, Rev. A. F. Crittenden Tuesday night, Miss Durscherl Wednesday night, and Auber J. Wilds Thursday night.

Chickasaw Associational B. Y. P. U. Elects

We still have echoes from Chickasaw County Associational B. Y. P. U. that was organized on the first Sunday in March. Miss Alta Thompson of Okolona was elected president. The four vice-presidents elected were, Mrs. J. C. Beasley of Woodland, Norma Giles of Houka, Joe Davis of Shiloh, Jasper Rish of Houston. Miss Beatrice Verell of Arbor Grove was elected to the office of secretary, Miss Amy Stewart of Houka Junior-Intermediate leader, Hugh Lee Collins of Van Vleet chorister, and Miss Louise Harrington of Houston pianist. The program consisted in devotional, special music, sword drill, a number of short inspiration talks on practical subjects with a special feature program from the Houka B. Y. P. U. These officers have already begun the pleasant task of organizing new unions and strengthening the old.

June**June**June**June**June
June is noted as "Bride Month" but that isn't all. It is noted as District B. Y. P. U. Convention Month in Mississippi and the first three weeks of June will be happy times for our Baptist Young People in the state—District Three (North Eastern) June 2-3; District Four (East Central) June 4-5; District Five (South Eastern) June 9-10; District Six (South Western) June 11-12; District Two (West Central) June 16-17; District One (North Western) June 18-19. "PLAN TO GO" is our slogan.

Hope, Neshoba, Organizes Two
Two more added to our list: this time coming from Neshoba County, Hope Church. We are indebted to

Mrs. Lula Goldman for the report. They have just organized a Senior with twenty-one enrolled and a Junior with twenty-eight enrolled. They write for helpful literature, which means they are planning to make their unions real training services for the church. We congratulate you, Hope.

We Have For You

In our office, Box 520, Jackson, Miss., we have for you tracts for each Senior officer, each Intermediate officer, each Junior officer, each General officer, and in addition to these, tracts on the Associational B. Y. P. U. and Stewardship, envelopes of plays, standards of excellence for each department. They are FREE to you. We ask you to pay the postage is all and we will send them even if you do not pay the postage if you will agree to use the tracts. Adult unions use Senior standard and officers tracts.

Poplar Springs, Meridian, Reports Successful B. Y. P. U. Training School

Director C. E. Talbert of Poplar Springs Church, Meridian, reports one of the very best B. Y. P. U. Training Schools ever held in their church. All three unions studied their Manuals and were 100%, meaning that every member of every B. Y. P. U. was enlisted in this study course. Mr. Talbert praises the faculty, which consisted of Mr. W. E. Green of 41st Ave. Church, Mr. Lamar McDonald and Miss Mara Ellen Bounds, members of the Poplar Springs Church. The school was closed with a splendid banquet graciously served by the ladies of the church. The B. Y. P. U.'s of this splendid church had charge of the regular preaching hour on the evening of March 22nd, the program rendered being a credit to the ones taking part and a joy to the interested Director and other members of the church.

The way to bring your B. Y. P. U. up to the standard is to set your goal much higher than standard requirements. Undertake to do more than you are asked to do. Go the second mile.

Do not claim to have a "Monthly Council" if it is only an "Executive Committee Meeting". The difference between the Monthly Council and the Executive Committee Meeting is just this—The Executive Committee includes only the General officers with heads of departments and they meet to discuss general policies for the B. Y. P. U. The Monthly Council is a meeting of every Committee for the purpose of reviewing their past month's work and planning for next month's work. Every Committee meeting simultaneously planning something to do will mean that through the month the committees will be busy. Not to have regular committee meetings is not to have committee work.

If every Baptist would read our new Senior study course book "Investments in Christian Living" by Rigell, and would live up to its teachings we would revolutionize the world in a very short time. It seems reasonable to expect at least half to do it, and if even the half will we will soon revolutionize the world. Get a copy and read it and encourage others to.

HOW WE CELEBRATED MISSIONARY DAY IN BOGUE CHITTO BAPTIST S. S.

Sunday, March 22, was a banner day in the history of Bogue Chitto Baptist Sunday School.

After devotional service and the lesson period our "Special Day Program" was rendered in a most effective way.

According to previous arrangement, Rev. Hugh P. McCormick, missionary to Africa, and a Lincoln County product, was adopted as our missionary for the month of May, the school making as their goal the amount necessary to maintain a missionary on the foreign field for one month.

Mrs. C. J. Wooley gave an interesting sketch of the life and work of Missionary McCormick, stressing the sacrifice he made in giving up a lucrative position to answer the call to the foreign field, and making a special appeal to those present to give of their best for the cause he represents.

Pastor H. B. Price then brought a stirring message on "Christ The World's Savior".

This in brief is one way to stimulate interest in Missionary Day in the Sunday School.

In a large measure the success of this effort is due to Pastor Price and Superintendent E. L. Brister.

The amount contributed, \$75.00, is more than the Sunday School has ever given to any cause at one time.

Mr. McCormick is to be informed of the action of the Sunday School and requested to give a detailed account of his activities during the month of May.

He has many friends in this vicinity who are personally interested in him and his family, and will not neglect to remember them at a throne of grace.—Mrs. Dan Bolian, Reporter.

Laundress: "I couldn't come yesterday, Miss Jones, I had such a pain."
Mistress: "What was it, Melissa? Dyspepsia?"
Laundress: "Well, ma'am, it was something I eat; the doctor called it acute indiscretion."

A clergyman and his wife were receiving a call from a parishioner. The clergyman's small daughter, aged nine, walked up to the visitor, and gazing intently at her, said: "Oh, my! But aren't you homely?"

Her mother, of course, was horrified and sought to undo the mischief as well as she could. "Why, Laura," she said, "what do you mean?"

Frightened, Laura stammered: "I only m-m-meant it for a joke."

But the mother pushed disastrously onward: "Well, it would have been a much better joke if you had said, 'How pretty you are!'"

BELIEVE US

The Foreign Mission Board is in a critical position. The drop in our receipts is gravely endangering the welfare of our splendid work abroad.

We cannot maintain the work on the amount now being given to our Board.

HEAR US

The future of the Foreign Mission Board hangs now in the balances of Southern Baptist generosity. The gifts to Foreign Missions by the time of the Southern Baptist Convention will affect the future of this work to an extent that few realize. We have reached a point where we must either go forward with our work or else contract it in a most hurtful way. We must not go backward. "Speak unto the children of Israel that they go forward."

What a pity it would be to contract further our work abroad. It is really growing wonderfully under the favor of God in spite of our failure to support it adequately. How it would grow if we should do our duty towards it.

HELP US

If it is in your heart and within your ability to render special aid, we beg you to do so now—this spring, before the coming of the Southern Baptist Convention. Our situation is so tense we cannot wait.

Help us, Help us now.

FOREIGN MISSION BOARD

SOUTHERN
BAPTIST CONVENTION

Richmond, Va.

CHINESE SAINTS WHO DIE IN THE LORD

A Soldier of the Cross Who Was Once an Opium Smoker Passes Gloriously to His Reward

The best friend he had known, next to the Lord himself, he was permitted to see before he left this world, for his real friend, who had been instrumental in leading him to Christ, came to his spiritual vision a week before his death, when, it is claimed, he was without pulse and breath for some time. There are those to whom these things are strange, but not so to many Chinese Christians, as is true of saints in the West who are nearing the other side.

Beautiful in Soul if Not in Person

Our dear old brother Mu was not a beautiful specimen of humanity. He had run himself down to skin and bones by the use of opium long before he became a Christian, and the new birth of soul had not restored to body the weakness brought on by the drug. He had not been able to replace some front teeth for lack of funds. But he was an earnest Christian, a helpful brother, a preacher of the truth. He worked as a colporter for several years. The past few years he was in charge of the Christian Book Agency. At the time of his death he was also chairman of the board of deacons.

It always does one good to see Chinese happy, for, alas, so many unsaved naturally fear death, and die without hope. Mr. Mu had been sick a long time with lung trouble and expected to be called soon. He was ready and, real Chinese style, had his wife put his new burial suit of clothes on him three times, wishing that he might die in these. It was while so dressed that his spirit seemed really to leave him and he appeared to be dead for a half hour or more. When he came back to consciousness he claimed that he had seen his old bosom friend, Deacon Swen, who died four years ago. This was a source of joy and interest to him during the remaining days, and he is now more anxious than ever to pass on beyond the vale, not only to see his friends, but Christ the Lord.

Deacon Swen and the Christian Cemetery

This dear brother Swen, who was seen by Mr. Mu during his illness, was another one of our Harbin brethren who went to the other land with a song in his heart and praise on his lips. He was a contractor and builder in relation to the business of this world, but also constructed lives and built up his own for a better land where there are temples not made by hands. He had much to do with bringing Mr. Mu out of a life of sin and setting his feet on the Rock of Salvation, Jesus Christ our Lord, as well as leading others to the Lord.

Mr. Swen was much interested before his death in our proposition to secure a suitable plot of ground from the civil governor as a cemetery for the Chinese Christians of Harbin. When the land was granted and the Christians of the city contributed money to erect a fitting entrance, put a fence around the beautiful big lot, and plant trees, brother Swen expressed a desire that as he was now growing old

and was retiring from business, he would like to become cemetery keeper, tending the trees, planting flowers, and looking after other affairs there.

By the time the gate and fence were up, and the house was built, he had, however, become too ill to move there. He then passed out into the other world and into fairer gardens, but his body was the first to be planted in the Christian cemetery. Since then others have gone on, until there are now many who have died in the Lord awaiting the resurrection morn.

We helped to bury old brother Mu there the other day. We felt a feeling of victory as we walked among and looked upon the graves of the men and women, boys and girls, who have won the victory through the Lord Jesus and have become the children of God.

We thought of the fact that somebody sometime somewhere from the graciousness of their hearts had contributed of their material gifts and had made possible what we had seen. There are thousands, yea millions, more who are waiting to hear, that they too may be born from death unto eternal life.

—Charles A. Leonard.
Harbin, Manchuria, China.

RESPONSES FROM THE FIELD

O. L. Hailey

They talk back. I have been sending out literature and personal letters far and wide to call the attention of the people to an important but too much neglected work—the American Baptist Theological Seminary.

But I have been getting the most enthusiastic responses from many places. I venture to pass on a few of these.

The Diamond Ring

Rev. I. F. Maynard of Granite City, Illinois, who together with his consecrated wife sent me the diamond ring for the Seminary in a personal letter writes: "Remember that we are praying for you every day, that a purchaser may come your way and that the school may have a shower of blessings. God bless your preachers and may they send out through them a stream of healing, being God's witnesses magnifying the only cure for sin."

Dr. J. F. Vines

Pastor of the Central Baptist Church at Kansas City, writes: "I am deeply interested in the future of the Negro race and shall be glad to cooperate with you in every way possible to save them to the denomination and to the better privileges of life. I shall be glad to emphasize the field of opportunity and I trust our people will give more and more to the cooperative program."

Southern Baptist Seminary

Dr. J. R. Sampey, the President, says: "I am happy indeed if the little check was put to such good use by you. We are happy to have the contact with the colored Seminary. (I had used the check to buy coal and said to him that the Southern Seminary was warming the American Seminary.) Your visit to us made many friends for the American Baptist Theological Seminary. You can count on me everywhere and at all times to do everything in my power to promote the

upbuilding of this important institution. I trust it will not be long before the white Baptists of the South will take seriously their responsibility for the development and protection of our colored Baptist brethren."

C. C. Morris

Brother Morris of Ada, Oklahoma, responds: "I greatly appreciate the splendid work you have been doing through the years in behalf of the Negroes. My church is contributing about \$7,000.00 a year to the cooperative program and I am delighted to know that a part of it goes to the Seminary."

W. S. Wiley

Dr. Wiley of Muskogee, Oklahoma, writes: "It is a wonder to me that we hold the Negro as well as we do. The time will come soon when they will turn elsewhere or scatter among the denominations and that will not be a good omen of the progress of our Southern Zion. I wish you would write now and then to remind the people of the contributions that have already been given to us. I speak not of the culture but of their spiritual interpretations of holy scriptures and the holy fires of enthusiasm. I will be glad to have a few copies of Home and Foreign Fields."

Southwestern Seminary

I have just returned from the Southwestern Seminary at Fort Worth, where I received a most enthusiastic welcome and the heartiest kind of response to my message. The Bible Institute is asking that I come there and speak to them.

Thus brethren, I am trying to do what one man can do. Please help me.

A GRATEFUL ROMAN CATHOLIC

Ben Cox

A blue, disconsolate man reached Memphis about three months ago with thirty cents in his pocket, after having squandered \$650,000.00. He decided the time had come to "end it all". He would have written one more letter but did not want to go into the hotel because of the soiled condition of his collar, for he is a man of great refinement.

He said, "I came to an old church building on Second Street. When I read the sign, 'Come in, rest and pray', I straggled in. After the meeting the pastor took me into his office and with his hand on my shoulder prayed for me and then gave me a Bible."

As this man was walking home last week on Vance Avenue, some women of the street accosted him outside of the place where they lived. They asked him to stop and talk to them. He said, "Yes, I will, with the hope that I may help you to take the place of some girls I have dragged down." He told me about it the next morning. I sent some of our literature and a cordial invitation to attend our church.

He came into my office a few days ago. I said, "—, this is a gloomy day." He said, "Not for me." He informed me that the night before he took two married couples over there and as a climax each couple took one of these girls into their home. One of the girls, greatly broken up, said, "I wish my own mother would receive me as you have." — secured the address of

In Memoriam

TRIBUTE TO THE LIFE AND MEMORY OF MRS. ANNIE WATLINGTON

The spirit of our dearly beloved Sister Watlington took its flight to its heavenly home February 3, 1931. Sister Watlington was injured in a fall, from which she never recovered, and passed away at the Mississippi Infirmary, where she lingered for some weeks. She gave every attention that devoted hands and hearts could render.

Sister Watlington was born Florence, Alabama, December 1853. She was the elder daughter of Mr. and Mrs. Pinkston. She moved with her parents to Farmington, Mississippi, in girlhood and resided there for a time.

Sister Watlington was married Henry C. Watlington of Yazoo County, Mississippi, December 29, 1882, and the happy union thus formed lasted until she was called home.

Mr. and Mrs. Watlington were a devoted couple. Their home was not blessed with children. After their marriage, they resided in Yazoo County, Mississippi, for eighteen years, at Clinton, Mississippi, for six years, at Crystal Springs, Mississippi, for two years, and from Crystal Springs moved to Hattiesburg, Mississippi, in 1910, where they resided from that time.

Sister Watlington was baptized into the fellowship of Bethel (Baptist) Church in 1882 by the late Dr. A. V. Rowe, and was a faithful and loyal Baptist ever after that time.

Sister Watlington and her devoted husband were faithful, loyal, and useful members of the First Baptist Church of Hattiesburg, Mississippi, after their removal to that city.

Sister Watlington is survived by her husband, and one sister, Mrs. W. Hurt of Laurel, Mississippi.

Truly a saint in Zion has been taken from us, and we extend our deepest sympathy and most earnest prayers. May the heavenly Father who makes no mistake guide and comfort the bereaved ones of the family. Precious in the sight of the Lord is the death of His saints. Through faith in Him, the spirit leads to the realization of the fact that all things work together for good to them that love God. Our loss is heaven's gain. There is soon to be a reunion, and we shall all be together with Him.

Resolved, That this tribute to the life and memory of our deceased sister be spread upon the minutes of our Union as a perpetual memorial of her, and that a copy of same be furnished Brother Watlington, The Baptist Record with the request that it be published.

—Mrs. S. E. Travis, Sec.

her mother and wired her. I had the great joy yesterday of reading at the Noon Meeting the letter which below a copy is given from the Catholic mother of this girl. "My very dear friend:

Though we've never met, and

on earth, I take
king you for a
in my little girl.
is sitting at my
around my shoul
but is found, wa
ive. May God bless
my prayer, for all o
trying to do something
The world ne
men and women wh
go into the dar
I didn't know
the girl was, hadn't
six months and h
wild over her.
meet Mr. and Mrs.
such a lovely co
were possible to me
hope you will visit
our home in Bastrop
The dear Mr. and
me a photo
fish we had one of t
would hang them
fix, for you are
my heart.
I can write no m
running over. A
and the holy saint
side you forever.
I am an overjoyed
and to you and y
your noble work."
Central Baptist Chu
Memphis, Tenn.

EXPERIENCES OF JOHN

(Miss C. Gorman, F
I am one of the
of Gospels of John
Baptist Bible Instit
lems. I heard the
room talking about
work this instituti
the cause of Christ
us along with the
street corners and
in all their work to
ever heard of Jes
can be of some help
finding Christ as
Well, here I am i
of B.B.I., all stac
brother and sister
been hoping every
taken next, and I
ribly anxious. Oh!
students now, and
er say that they w
al and Rampart.
be able to serve
night!
The organ is p
are singing the mo
How can these peo
accept Jesus? I a
en out. Goodness,
tains looks like he
ed. My, how roug
mel. He is walking
and has torn my
never be of any u
thrown me down,
walking over me
If they knew I co
of Jesus, I wond
treat me this wa
could serve.
There is a you
against a post ju

E. GRAY
GENUINE
NTMENT
PRICE 25c
W. F. GRAY
708 Gray Bldg.

on earth, I take this means of
ing you for a Christian inter-
in my little girl. As I write this
is sitting at my side with one
around my shoulders. She was
but is found, was dead but now
ive. May God bless you always is
y prayer, for all of you who are
y to do something for lost wo-
The world needs many such
and women who are not afraid
into the dark places to rescue
I didn't know where my lit-
girl was, hadn't heard from her
six months and had worried my-
wild over her. I was so happy
meet Mr. and Mrs. They
such a lovely couple. I wish it
possible to meet you too, and
hope you will visit us some time at
home in Bastrop, La.
The dear Mr. and Mrs.
me a photo of themselves.
We had one of the entire party.
Would hang them just beneath a
cross, for you are all saviours in
my heart.
I can write no more. My heart
running over. Again I ask God
the holy saints to bless and
you forever.
I am an overjoyed mother, and a
friend to you and your friends, and
your noble work."
Central Baptist Church,
Memphis, Tenn.

EXPERIENCES OF A GOSPEL
JOHN

(Miss C. Gorman, B. B. I. Student)
I am one of the many thousands
of Gospels of John that go to the
Baptist Bible Institute in New Or-
leans. I heard the man in the press
room talking about the wonderful
work this institution is doing for
the cause of Christ by distributing

us along with the other Gospels on
street corners and at missions and
in all their work to people who have
never heard of Jesus. I do hope I
can be of some help to some one in
finding Christ as Saviour.

Well, here I am in the music room
of B.B.I., all stacked up with my
brother and sister Gospels. I have
been hoping every day we would be
taken next, and I am getting ter-
ribly anxious. Oh! Here come some
students now, and I heard the lead-
er say that they were going to Can-
al and Rampart. I do wish I might
be able to serve in some way to-
night!

The organ is playing, and they
are singing the most beautiful song.
How can these people listen and not
accept Jesus? I am next to be giv-
ing out. Goodness, this fellow cer-
tainly looks like he needs to be help-
ed. My, how rough he is treating
me! He is walking down the street,
and has torn my back off. I will
never be of any use now. He has
thrown me down, and people are
walking over me and kicking me.
If they knew I contained the words
of Jesus, I wonder if they would
treat me this way? I do wish I
could serve.

There is a young man leaning
against a post just in front of me.



He looks as lonesome and ragged
as I do. He looks as if he didn't
have a friend in the world. I wish
he would read me, and learn about
the friend who helped Nicodemus
and the Samaritan woman and so
many others, but I believe he is go-
ing to pass me by. No, he is pick-
ing me up. Now I am going to do
all I can to help him. If only I
could talk! He put me in his pock-
et. I hope he doesn't forget me. I
don't know where we are, but he has
taken his coat off.

My, it is so dark in this pocket
with all these cigarettes and match-
es. Here is a hand reaching into
this pocket. Guess it is for matches.
Well, it has found me, too. My, how
pale the young man looks! He must
be sick, for it is good daylight and
he is still in bed. He is drinking
something from a bottle, and what
a terrible odor it has! That's enough
to make him sick.

He is reading me. He has read
my third chapter twice. He has read
nearly all my chapters and has come
back to the third again. "Does that
mean me too," he is saying as he
reads the sixteenth and eighteenth
verses again. Some way he seems
to have gotten my message. What
is he doing now? He is on his
knees, and is saying: "O Lord! If
this book is true then you can save
me, even as miserable as I am."
"Have mercy on me." "Save me."
"Dear Jesus, I surrender my life to
thee." What a wonderful change in
his expression now! How very hap-
py he looks!

We now live in a new house, and
my owner is so very different from
what he used to be. He is working
now, but he takes me with him ev-
ery day. The fellows all tease him
when he reads me during lunch hour,
but he doesn't seem to care. We go
to church now, too. The other night
as we were up town we passed a
crowd of B.B.I. folks on a street
corner. My owner stopped, and one
of the young men explained it all
to him again, and told him about
publicly confessing Christ. So now
he is a member of the church.

There is a man who works beside
my owner, and they seem to like
each other very much. This fellow
seems to be a nice chap, but he sure-
ly uses awful language. While my
owner was eating lunch with this
young man the other day he took
me out of his pocket, and the young
man wanted to know why he read
me so much. My owner explained
what I was to him, and told him
about Jesus. The young man would-
n't pay much attention, and kept
trying to change the subject, but he
finally promised to think about it.

Last night my owner prayed and
prayed and asked God to guide him
in leading this young man to him.
Then he read and studied me for
a long time. It is now dinner time,
and my owner doesn't seem very
hungry. Finally, my owner turns
to the man and asks him if he has
thought about his soul. The young
man says he has, and seems very
much interested. He wants to know
more about me and of this Jesus.
My owner has taken me out of his

pocket and is reading and talking.
"Did you know you were condemned
already?" he asks, and reads my
third chapter and eighteenth verse.
"But Jesus has the power to save
you" (verse twelve, chapter one).
"He loves you and will give you ev-
erlasting life" (this from the third
chapter again and the sixteenth
verse). "But if you do not accept
him the penalty is death," he goes
on to explain, using my fifteenth
chapter and sixth verse. "You, like
Nicodemus, must be born again"
(using three and three). "It is a
very dangerous thing to put off"
he urges (sixth chapter, forty-fourth
verse). "Will you not call on his
name and trust and obey?" (using
seven seventeen).

They are kneeling now in prayer
over behind the work shed. The
others are grouped here and there
waiting for the whistle to blow and
call them to their regular tasks. My
owner first prays, and then he asks
the young man to pray. He does
so, and earnestly pleads for mercy
and forgiveness, and God answers
his prayer. How happy they both
are! The young man because he has
found Jesus, and my owner because
he has led his first soul to Christ!
How happy I am too because my de-
sire has been granted, and I have
been permitted to be of some little
help in bringing my owner and his
friend to the Saviour!

TO THE BAPTIST PREACHERS
AND LEADING LAYMEN
OF MISSISSIPPI

I believe in the verbal inspiration
of the Bible, the Deity and Virgin
birth of Jesus Christ; in His bodily
resurrection, and His personal, vis-
ible second coming. I believe in His
substitutionary sacrifice. I believe
in salvation by grace, redemption
through blood, justification by faith,
eternal life as the gift of God,
through Jesus Christ our Lord. I
believe that all authority in heaven
and in earth belongs unto Jesus; and
that His great commission, given
just before He ascended to the Fath-
er, and recorded in Matt. 28:19, 20
is binding upon us as a sacred duty
and solemn obligation. I believe that
we—Southern Baptists—should fol-
low this sacred command by putting
evangelism first in all our programs.
I believe that we should love, respect
and reverence Him, and acknowledge
Him as absolute authority on every
subject treated in the Holy Scrip-
tures. I believe it is wrong for wo-
men to speak publicly before mixed
assemblies in the churches. And I
believe it is also wrong to compro-
mise with modernism, either by en-
dorsing it, or keeping silent where
we know it is in our midst. I also
believe it is a sin to hold union meet-
ings with other denominations that
we know teach heresy concerning the
way of salvation. I have undertak-
en to set forth briefly a portion of
the fundamental and evangelical
doctrines of the Gospel of Christ.

Now I am wondering how many
Mississippi Baptist preachers and
leading laymen hold to these same
doctrines and principles. What I
mean by "leading laymen" is, lay-
men who are not afraid to stand up
before an audience and earnestly
contend for the faith once delivered
to the saints. I believe that the time

is ripe for a test to be made on these
things. . . . My object in writing this
article is to solicit endorsement, for
the purpose of finding out whether
or not there is any use of making a
plea for these principles before the
next meeting of the Baptist State
Convention. . . . I kindly make this
request that every pastor and lead-
ing layman in the State who loves
our Lord Jesus Christ and who are
interested in evangelism, write me.

If we (not I) receive sufficient
encouragement, we expect to try to
arrange a call meeting, before the
meeting of the next convention for
the purpose of drafting a resolution
setting forth our views and desires
to be offered at the Convention, and
have it published in The Baptist
Record, so that every delegate may
be ready to intelligently cast his or
her vote. We do not want to make
a fight in the Convention unless it
is forced upon us by the enemies of
the fundamental doctrines of the
Gospel and evangelical principles.

In doing this I am acting on the
advice of sound and sane counsel.
I am not alone in it. If I do not get
sufficient response I will drop the
matter for the time being, and will
make mention of it in The Baptist
Record.

—J. E. Heath.
Winona, Miss., R 6.

A teacher, trying to impress on
her pupils the rightness of kindness
to all animals, took them for a walk
to bring the lesson home to them.
Hearing a scream from little John-
ny, she asked: "What's the matter,
Johnny?" "I've been sitting on a
hornet," was the tearful response,
"and I'm afraid I've hurt the poor
thing."

"This man," said the keeper soft-
ly, "imagines he has millions."

"Lucky fellow!" responded the vis-
itor. "Whenever he needs money
all he has to do is to draw on his
imagination."

Young Lady Motorist: "It's snow-
ing and sleeting, and I'd like to buy
some chains for my tires."

"I'm sorry. We keep only gro-
ceries."

"How annoying! I understood
this was a chain store."

BABY OUT OF SORTS
Lots of things to make baby unhappy—
Constipation, upset stomach, teething time,
cold, colic. Mrs. Winslow's Syrup soothes
and makes him happy again in a jiffy.
It gives quick relief. Made especially for
infants and children. Used for nearly
100 years. Absolutely harmless. Can-
not harm your own doctor wouldn't pre-
scribe. At your druggist.
Send for Mrs. Winslow's Diet Instruc-
tion Book for Baby. It's full of valuable
information and it's FREE.
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Baptist Student Union



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Reporter, LAVONNE REEVES,
M. S. C. W.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

HIGHLIGHTS OF B. S. U.

The state committee established by the house party, which met at M. S. C. W. March 6, 7, and 8, met last Saturday evening at the Baptist Workshop in Columbus. Members present were Bill Wallis, Jimmie O'Neal, and Otis Palmer of A. & M. College, and Irene Ward, Zana Wilson, Anita Vaught, and Lavonne Reeves of M. S. C. W. Special emphasis was given this week in the meeting to some means of intensifying our state co-operative program. It was resolved to write letters of encouragement and "spurring onward" to the local councils of the state. Some plans for publicity were worked out for the rest of the year, or at least for a time until further work can be done in later committee meetings.

The resolutions of the house party have not been received as yet by the house party's state committee, but as soon as they are forthcoming we shall be glad to send them to all the local campuses. We would stress the fact that every B. S. U. Council read the resolutions and devote at least ten to fifteen minutes of each council meeting for a consideration of them. We want something besides bits of paper for a result of the house party.

Already questionnaires have been sent out to the local campuses, both Senior and Junior Colleges, for a statistical survey to be made of the needs and the achievements of the state thus far. If you college pastors haven't sent your reply in, don't wait any longer to do so.

Some tentative plans for a Mississippi Caravan to go to Ridgecrest were discussed, but no definite action was taken. Irene Ward was delegated to write W. O. Vaught, state president, about getting rates for buses or train rates for the whole state representation.

No definite action was considered about the A. & M. student secretary situation further than a general survey of all the state mission work.

We concluded the meeting with a "See you next Saturday night", and a resolution to have something to report by next week, and to get on the subject of Junior Colleges without delay.

What's Going on at S.T.C.

One of the most interesting and most worthwhile things that our B. S. U. is sponsoring this Quarter is "Twilight Prayer Meeting." Late in the afternoon when all is calm and serene it seems only befitting that those people who are followers of the One and Only One should stop for a few moments and meditate. It is only through meditation and prayer that anything will ever be accomplished in God's Kingdom here on earth. How are we to know what God wants us to do if we don't study His Word and talk with Him? Heretofore, we have been having Prayer Meeting at Noon, but it

seems that at this time of day the students were all so busy they could not forget their work and commune with God whole-heartedly. As soon as weather permits, the meetings will be held "in the great open spaces"—out under the gorgeous pines in front of the Demonstration School Building. Being out-of-doors will make the service all the more impressive.

A study course, "Training in Church Membership," is being conducted on our campus this week by our student secretary, Mr. Pennebaker.

It seems that those who attended the House Party at M.S.C.W. will never get through talking about it. It made such a lasting impression on those young boys and girls that it is impossible for them to play "shut-mouth" about it. If anyone wants to know what a House Party is, just ask anybody who attended that one and they will make your heart thrill such that it never thrilled before.

Lucille Sikes, Rptr.

Sta. A, Hattiesburg.

"THIS GRACE ALSO"

By J. W. Fairchild, Taylorsville,
Miss.

The apostle Paul availed himself not only of every opportunity, but of all the means at hand, in bringing the Lord's people into his service. He was "made all things to all men, that he might by all means save some." He sought to provoke the Jews to emulate the Gentiles and thus save some of them; and he aroused the zeal of the Corinthians by calling their attention to the sacrifice and service of the Macedonians.

There is a great lesson for us in the lives of the Macedonian saints, for the conditions under which they labored are similar to the ones we face today. They had a "great trial of affliction" and "deep poverty." The majority of us have the same. But they had with their affliction and poverty "abundance of joy," which the most of us do not seem to have. Read 2 Cor. 8:2, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Think of it! Abundance of joy and deep poverty springing out of affliction made those Macedonians rich in liberality. "Hard times" did not cut down their contributions to the cause of Christ, but increased them. Why do not such conditions produce the same results in us today? Why is it when we need the Lord most, we show our appreciation of him least?

The apostle Paul tells us why afflictions and poverty caused the Macedonians to go "beyond their power" in ministering to the necessities of the saints. He said, "And this they did, not as we hoped, but first

gave their own selves to the Lord, and unto us by the will of God." When a man gives himself to the Lord and his people realizing that he belongs to God and all he possesses is a gift from God, it is a joy for him to use the Lord's goods according to his direction. The trouble with us today is that we do not understand our relationship to God. And failing to realize that relationship and our dependence upon God we lack the proper incentive for giving. We need some Titus to finish in us this grace of giving.

Would it not be glorious if we could say to our churches today as the apostle said to the Corinthians, "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." But do we abound in these other graces? Have we faith in God? Do we trust him even as we trust our fellow-man? Does his promise mean as much to us as a bank note? And do we abound in utterance? Do we honor God with the fruit of our lips? Are we able and ready to give a reason of the hope that is in us to all who ask us? And while our knowledge of physical things has increased, have we increased in spiritual knowledge? We know more about the universe than those Corinthians knew, but do we know more about God? Are we better acquainted with him than were they? And what about diligence and our love for his servants? Are we diligently seeking him, continuing in his love and showing our faith by our works?

If the Corinthians abounded in all these graces named, why did the apostle devote chapters to the grace of giving? Why did he put so much emphasis upon "this grace also"? It was because this grace, the grace of giving, is the proof of the other graces. Paul "proved the sincerity of their love" by it. St. John, the apostle and evangelist, did the same when he said "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 Jno. 3:17. This statement in the form of a question is the strongest way the evangelist had of saying that love always manifests itself in deed, and that where there is no performance the love does not exist. So this grace of giving is the proof that the other graces abound.

While it is true that when we give from proper motives we shall receive "good measure, pressed down, shaken together and running over", yet the hope of receiving should never be the incentive to giving. Blessings received and not blessings expected should inspire our liberality. The apostle bases his exhortation to give on the ground that Christ has given all for us. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

Jesus was rich. Heaven with all its glories was his. The earth with its fulness was his. All the worlds in limitless space were his. Yet he became poor—so poor that though foxes have holes and birds of the air have nests, he had not where to

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lay his head. So poor that he possessed not six feet of earth, and his body was laid in another man's tomb. And he did it all "for our sakes." Through his poverty we are made rich, with his stripes we are healed, and through his death we live. Think of the sacrifice he made and the riches which come to us through that sacrifice. And after being made rich through Christ's poverty shall we be so ungrateful that we selfishly cling to our earthly possessions and refuse to use them for the advancement of his kingdom?

Jesus laid down his life for us and we ought to lay down our lives for the brethren. We ought to love one another as Christ loved us, and be as ready to sacrifice for each other as he was to sacrifice for us. And if there is a spark of gratitude in our hearts for what Christ has done for us, we will manifest it by abounding in "this grace also."

WORKS WITH M. W. C.

The many friends of Prof. C. S. Moulder will be pleased to know that after April 1st he will be connected with the Woman's College of Hattiesburg, and that he will move to that city at an early date.

Mr. Moulder graduated at Mississippi College in 1922, largely on his own initiative and perseverance, and for the past several years has been engaged in educational and church work. For five years he was the popular teacher of History in Clarke College, during which time he did perhaps the most effective field work that any man ever did for that college. His sympathy with and advice to young men and women seeking an education were the cause of many receiving an education in that and other institutions.

Before going to Clarke College Mr. Moulder taught in the A. H. S. of Simpson County, near the home of Mr. Moulder's well known and greatly loved father, Rev. D. W. Moulder. For the past year Mr. Moulder has done field work for Alma Mater, Mississippi College.

Mr. Moulder's connection with Woman's College will be two fold. During the spring and summer he will travel in the interest of the college conferring with prospective students, and delivering commencement addresses. During the regular session he will teach in the Department of Religious History.

Perhaps no college in the state has had a more rapid and useful growth and expansion than Mississippi Woman's College, and the friends of that institution feel confident that a man of Mr. Moulder's character, influence and energy will add still more to its usefulness.

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